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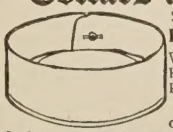

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THE PRECIOUS BLOOD OF CHRIST

(I. ST. PETER 1:19.)

FOR GOOD FRIDAY

EVERY now and again there comes into our lives the sharp arrest of destiny; we are condemned to inaction, sentenced to exile from our work or pleasure by some unforeseen physical misfortune, our dream of happiness is ruthlessly destroyed by the vanishing of some well-loved person.

We are withdrawn from the multitudes; disposed kindly towards them, but after all, absorbed in our own class interests, doings, our little trivial worlds of illusion. Jesus, when He saw the multitudes, was moved with compassion, for they were as sheep having no shepherd; they were as great fields of waving grain, white for the harvest and the laborers few. The multitudes! Life is serious for them. The shores of the world are strewn with their bruised, broken, shipwrecked lives. It is that man or that woman lost in the crowd whom the compassionate Christ follows untiringly down the ways of the world, for whom His heart breaks with pity and love. With what triumph of tenderness must He now and again arrest a wandering soul!

"Halts by me that footfall?
Is my gloom, after all,
Shade of His hand, outstretched caressingly?
'Ah, fondest, blindest, weakest,
I am He whom thou seekest!
Thou dravest love from thee, who dravest Me.'"

This week we keep the compassion and the passion of God; proclaim to Him, to the world, and to ourselves (to whom most deeply it needs to be proclaimed) that the Son of God came into the world, Himself bore our sickness and was bruised by our infirmities, to share with us His life in triumph over sin.

Redemption by the gift of new life—that is what the experience of sin in ourselves and in the world around us must bring home to us. How shallow are those attitudes toward life that profess to see in the processes of the world evolution toward better things, lightly dismiss sin and ignorance, and are content to imagine God, or what stands with them for God, as sublimely complacent of what is going on! No religion is worthy of the name, fulfils even the dimmest notion of what God must be, which does not know the heart-breaking suffering, the groanings which cannot be uttered wherewith the Spirit maketh intercession. Granted this pain-racked, sin-ridden world, it is impossible to conceive of a God at whose heart through all eternity there has not been the power of suffering and sacrifice. The Lamb slain before the foundation of the world is the truest, deepest figure wherewith God has ever been conceived by the human heart.

This is the secret of the eternal appeal of the Cross, of the convincing power of all those figures of redemption such as "His passion," "His broken body," "His precious blood." They are unmistakable witness that God has suffered with His people.

"Glory be to Jesus,
Who in bitter pains
Poured for me the life-blood
From His sacred veins!"

But not only is the precious blood of Christ the symbol of the love which drew Him to earth to share the sufferings and sorrows of men, becoming one with them in their desperate effort to win back their lost innocence, it is the symbol also of the fact that He who came to share our sorrow came also that we might share His life, share it in the mystery of sacrament and in the mystery of service.

"Grace and life eternal
In that blood I find,
Blest be His compassion,
Infinitely kind!

L. G.

THE RETICENCE OF THE CROSS

WE have become well accustomed to the careful analyses of the Seven Words from the Cross, upon which the study of the Church is largely concentrated annually on Good Friday. All the wealth of devout speculation has been centered upon those words, lest some ray of meaning from them should be lost. And this is well.

Yet, for the most part, our Lord hung in silence. Six hours elapsed between the awful moment of the driving of the nails and the final words commending His spirit to His Father. The silence of those hours was broken only by those seven short sentences, and they, for the most part, grouped respectively about the beginning and the ending of that period. We do not study too much our Lord's words; perhaps we study too little His silences.

He knew the awful agony of mind into which His disciples had fallen. Their faith had received a terrible blow. It would soon be in the past tense that one of them would say, "we *trusted* that it had been He which should have redeemed Israel."

It is an awful thing for faith suddenly to be wrenched; for one to feel that the whole foundations of belief are crumbling under him. Many an honest seeker for truth has undergone this agony. Strange, strange, that the finite mind should be so wondrously confident in itself, so little heedful of the infinite Mind that can alone resolve doubts and perplexities into knowledge. Yet so it is. Our faith is, of necessity, modified to some extent by our reason, and our reasoning powers are far from exact. So faith comes to an abyss and shrinks from it. That has been the experience of many a disciple. It was the experience of those who beheld Him hanging upon the Cross, and, one by one, left Him there. Thomas, perhaps, left first; but after awhile only the beloved John, with the Virgin Mother, was left to hear His words. The others might have heard, but were content not to. They had gone.

Was He, hanging silently there, insensible of what was transpiring in their minds? Why did He not cry out to them to return? Why did He not breathe to them one reassuring word? But no; He suffered in silence. He saw an agnosticism of despair settling down into the minds and even the hearts of men whom He had chosen to bear witness to Him in Jerusalem and in Judea and in Samaria and unto the uttermost parts of the earth, and never a word did He speak. Oh, the awfulness of that silence! Did it mean that He did not care? That the loss of these men's faith was a negligible factor to Him? Did He realize that the "foundation of the apostles and prophets" upon which His wondrous, eternal fabric was to be built, was being shaken by a mighty earthquake, such as that which should shortly rend the veil of the temple? To His lips do we look in vain for an answer to these questions. He was silent.

AND THEN the mistaken "views" of His personality that were held all about Him! His ministry was now at an end, and it is probable that not one single follower could be said to believe on Him in such wise as to be able to use the language concerning Him that we now use in the Nicene Creed. To some of those about Him, He was a convicted malefactor; to more, simply a negligible quantity, being thrust out of the world by a cruel and shameful death. To others He was a prophet, a friend, a guide. To one He was a dearly loved Son, and in her bosom was locked the secret of that overshadowing of the power of the Highest which had come upon her, and which had made His birth a wonderful thing in the world's history. But of exact theological knowledge concerning Him who hung upon the Cross there was none; and yet He was able, when those dark hours were drawing to a close, to certify to Him who had sent Him to redeem the world, "It is finished."

And all about Him was a state of intellectual chaos. Old standards of belief were dying out. Hebrew conceptions were paralyzed by the overthrow of the Judean monarchy and the "liberalism" of the Sadducees. Greek thought had been barren of intellectual results. Roman society was frankly atheistic, and luxury and sensuality were eating out the vigor of the learned classes. Here, surely, was a call for a true philosophy of life to be expounded. Here, from the theatre of the Cross, was the opportunity to propound a theology and a doctrine of life which should be able to supersede those imperfect systems that were crumbling away. Was He indifferent to it all? Did He realize how the whole world was lapsing into despair? Pilate had asked, "What is truth?" And He had given no answer. Now, as His own human life was ebbing away, He preserved silence. The Sphinx looking out over the desert was not more reticent. He had within Himself the whole knowledge of the Godhead; and He was content to sink into the grave with the secret of life locked within Himself.

And once more, how at least that dying but penitent thief must have longed for greater knowledge of that estate into which he was about to enter. "To-day," had been the gracious words which had fallen upon his ear, "shalt thou be with Me in paradise." But what is paradise? What is the life of the souls that have passed out of their bodies? Do they know one another? Do they retain human faculties—much more, human loves?

How we all shrink from the unknowable beyond! How dark it seems! How we long to hear a reassuring voice from the other side! We have gone to the brink with those we loved; we have held their hands in ours; we have received their parting smile; and then—what? A great silence has come between us. The cold lips are closed, the cold eyelids droop, all that mystery that we call *life* has somehow departed. Where, in God's economy, has it gone? There is the face; but where is the expression that once lived in it? There is the forehead, within are the brains, but where is the mind? There is the heart, but where is the love? There is the body, but where is the personality?

Not to the dying thief alone do these questions come. They are questions of the valley of the shadow of death. The death-room hurls them at us; the grave yawns into a question mark and mocks us with them.

And One was hanging on the Cross, and knew. He could have told it all—as far as words could tell; but He was silent. Out of the deep do cries go out to Him; He hears them, and remains silent. Oh, the awful majesty of that silence! The dignity of that reticence! The questions echo back unanswered—unanswered! He smiles, and enters His eternal home, His spirit returns to His Father. On the *other side,* but only there, the dying thief—the translated penitent—*knows.*

OUT OF THIS RETICENCE we must somehow deduce a philosophy big enough to account for it. It is consistent only with the absolute certainty on the part of Him who suffered in silence that His Father's will would ultimately be done, "on earth as it is in heaven."

God never forces faith. He does not argue. In the face of hatred He is simply silent. In the face of honest intellectual difficulty, such as that of the apostles, He leaves facts to make their own answer. He did not recall them to faith by promising to rise from the dead; but He rose. He challenged them, not with an argument, but with a fact. And their willingness to learn, the honesty of their intellectual difficulty, enabled even the most doubting of them to accept the evidence of the fact, and say, "My Lord and my God!"

And the teaching power of the Cross is one that is enshrined in the act of Him who suffered rather than in words. The instinct of the Church which led it to press the crucifix to the lips of the dying, to erect the Crucifixion scene on every rood-beam, the cross on every church steeple and over every altar, is a true instinct. "Is it nothing to you, all ye that pass by? Behold and *see.*" "I, if I be lifted up, will draw all men unto Me." No words could add to the teaching power of the Cross itself.

And the Silence of the Cross is a testimony to the fact that the Holy Spirit, who would afterward come to the Church, would exercise the teaching office and would lead the Church into all truth. We sometimes wonder why all the jarring perplexities and discords between Christian Churches and Christian teachers might not have been prevented by explicit language in the New Testament. Why cannot we quote explicit chapter and verse as authority for the doctrine of the Trinity? as explanation of the manner of the Atonement? as showing us how the Body and Blood of Christ are given in the Holy Communion? as setting down the divine requirements for constituting the ministry and securing the perpetuity of the Church? Why, oh blessed Lord, didst Thou not break Thy silence upon the Cross and answer these questions which have disrupted Christendom and now divide us? The answer is truly given: "When the Spirit of truth is come, He will guide you into all truth." Go, seems our Lord to say, to the living Church and the living Spirit ever present in the Church, for the answer to these questions; for these are My witnesses that speak of Me; and learning thus from the Church, taught by the Holy Spirit, living truly in the apostolic fellowship, lo, I am with you alway, even unto the end of the world. So we do not look back upon

Calvary as upon a scene of death, to learn of last words of parting and of final counsels; we look to the ever-living Spirit, speaking through the Church, to resolve the questionings which are abroad in Christendom to-day. But the right attitude to hear is a pre-requisite to the hearing; and the Holy Spirit also maintains silence wherever men are unwilling to hear.

And so, when we meditate again upon the Seven Words from the Cross, let us find a time also to think upon the far longer Silences of the Cross; for they also have their lesson, and they also are parts of the wondrous drama of Good Friday.

UNITARIAN DOGMATICS AND HERETICS

RELIGIOUS "Liberalism" has now reached its final *reductio ad absurdam*, and that in its own undoubted stronghold—Unitarianism. According to the *Christian Register* (Unitarian),

"Professor Frank C. Doan of Meadville has resigned, on the ground, as we are informed, that the liberty of the pulpit has been infringed in that one of his pupils has been discouraged from preaching a sermon in which he denied the existence of God."

"Meadville" is, of course, the Meadville (Pa.) Theological Seminary, a Unitarian institution. A young man, studying for the Unitarian ministry, not only denies the existence of God, but deems it his duty to incorporate that denial in a sermon, whereupon he "has been *discouraged*"—awful penalty, redolent of stakes and flames and gibbets. Whether the "discouragement" visited upon this young seminarian was successful or not is not in evidence; but his professor resigns his chair on the ground that "the liberty of the pulpit has been infringed"!

And so, according to both a student and a professor in an accredited Unitarian seminary, the question of whether there is a God or not is not only an open question among Unitarians, but is not even of sufficient importance to be taught positively in the theological seminary. Let us see, then, what follows from this position.

If one says prayer to a God who is no God, he is, of course, an idolater. Then, according to these masterful thinkers, the Unitarians who pray to Almighty God are idolaters; ergo, idolatry is not inconsistent with Unitarianism!

But if idolaters may be Unitarians, would it be consistent for a Unitarian to build an image of Buddha, or Diana, or Baal, and worship it? Why not? Why distinguish among idolatries? For if one Being who does not exist may be worshipped by Unitarians, why not other beings who do not exist? Why select among non-existent beings, and allow Unitarians to worship one of them and not others? Is not this "dogmatism" and most unreasonable of the worst sort?

The *Christian Register* has the good sense to differ with this totally absurd professor and this impossible young student. It says:

"The details are not at hand, but enough is given to set before us the question whether there are any limitations to the freedom of the Unitarian pulpit. In our opinion there are, there always have been, and there always must be. Men are not free to preach immorality. Neither would the denial of the right of private judgment and the proclamation of the infallibility of the Pope be acceptable. These things transcend the purpose of our organizations."

Ah, then, after all, Unitarians are as "dogmatic," as "illiberal," as "bigoted," as the rest of us. Roman Catholics affirm the infallibility of the Pope; Unitarians affirm that he is not infallible. One assertion is as "dogmatic" as the other. So as to the "right of private judgment": to affirm that "right" is a "dogmatic," "illiberal," "bigoted" position—if such can be said of any intellectual position whatever. Thus, according to the *Christian Register's* horn of the dilemma, Unitarians teach *something* as true. But how do they know it is true? And why should they not equally teach other truths? And why should they claim that their religion, teaching what they believe, and denying its opposite, is "liberal," and other religions, teaching what other people believe, are something else?

We do not pretend to answer these questions. Unitarians may settle among themselves whether the seminarians or the editor better represent their sentiments, and may grapple with the question what to do with their own dogmatists and their own nonconforming heretics. But we do say that a religion that is not even sure whether there be a god to be worshipped, and which maintains theological faculties that do not teach the point one way or the other, is not a religion that can be respected by thinking men.

A Correction

A NUMBER of correspondents have pointed out two errors in the sketch of St. Patrick, "Apostle of Ireland," in the Devotional Introduction for March 16th. In that paper the birth-place of St. Patrick was said to be Kilpatrick, Ireland, where of course Scotland was intended; and in place of being consecrated in the year 533, the traditional date is 433.

Correspondents have also pointed out other variations in this account from that which is given by other authorities, but it is to be remembered that the stories relating to St. Patrick are told in several different ways, and the version given in The Living Church was that which the best current authority seems to justify. The dates of his birth, 387, and death, 493, though they imply a lifetime of 106 years, are correct according to such authority.

ANSWERS TO CORRESPONDENTS

A. M.—The English Colonial Clergy Act applies to all Anglican clergy ordained outside the British Isles and requires that such clergy, desiring to officiate in England, obtain a license from the Archbishop of the province (Canterbury or York), subscribing at the same time to a certain declaration. Precisely the conditions under which the Archbishops are willing to issue such licenses we are not informed.

P. H. S.—The common Anglican practice in episcopal signatures, whereby the see name instead of the Bishop's family name is used, has never been widely adopted by our Bishops, presumably because the numerical weakness of the Church is such that the signatures in that manner might often be unintelligible.

S. J. B.—The American Church having no law whatever relating to vestments of the priest, English customs prevail among us as a matter of course; and the use of academic hoods is an English custom, established by canon.

If we realized that most of us depend upon neighborship for our human fellowships, our recreations, philanthropy, and social progress, would it not mean more to us to be neighbors and to have neighbors, and to rescue and restore, fulfil and enjoy those neighborly relationships which are well-nigh lost in the readjustments and transitions of modern life?

If "business" and the "office force" and the "shop's crew," the labor union and the employers' association should come to be recognized as the means and agencies through which the very Providence of God is providing for the preservation, sustenance, the material comfort, convenience, equipment, and progress of life, will it not most surely and swiftly free each one of us, and also the world, of that sordidness and selfishness, that fratricidal strife and work-a-day atheism which lay the heaviest curse upon the human race? Is there any other way of turning business into brotherhood and human brotherhood into business? Is there a steadier, more equitable, more effective way of making "life more than meat and the body than raiment," of making the physical and material serve the spiritual and not dominate and destroy it, of making the way of earning a living also "the way of life" and not the way to moral destruction and spiritual death?

If politics were invested with no less a function than the protection of life and property, the repression of vice and crime, the promotion of virtue, the realization of the highest ideals of each individual life and of every family and of each community and of the whole social order, would we talk of "dirty politics"? Would we not consider citizenship as serious as religion and a part of it, would not a city and town be like a sanctuary, and a ward and a precinct be a holy place, and the voting booth and ballot box a holy of holies?

If all life were invested with such sanctity and every sphere of it were sacred, religion would be no less reverenced and its sanctuaries would be all the more places of privilege and power. For then the supreme function of religion would be recognized as essential to all life. And the unique and preëminent prerogatives of the Church would identify it with all that is both divine and human. For to the Church the world would look for the revelation of the divine ideal of life, individual and collective; for the inspiration to aspire to it; and for the power to realize it in personal experience and all social relationships.—Prof. Graham Taylor, in the *Survey*.

Charity does not require of us that we should not see the faults of others, but that we should avoid all needless and voluntary observing of them; and that we should not be blind to their good qualities, when we are so sharp-sighted to their bad ones. What if others are weak, is that a reason for no longer keeping any measure with them? You, that complain of their troubling you, do you give nobody any trouble? You that are so shocked at the faults you see? If all to whom you have been troublesome should return the trouble they have had with you, you would be oppressed with the weight. And, besides, consider what obligations you lie under from God to show forbearance toward others for which you know you have such abundant occasion at His hands.—*Fenelon.*

BLUE MONDAY MUSINGS

THE workings of the Papal decree *Ne Temere,* concerning "mixed marriages," can hardly allay the fears of those Irishmen who see in Home Rule what they call "Rome Rule." I have just been re-reading Cardinal Logue's Lenten pastoral of last year, in which he uses this extraordinary language:

"Even in the Old Law these marriages were expressly forbidden by God Himself, for reasons which still hold good. Referring to the Canaanites in Deuteronomy 7, He says, 'Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son. For she will turn away thy son from following Me, that he may rather serve strange gods, and the wrath of the Lord will be kindled, and will quickly destroy thee.' And this is only one of several texts to the same effect, which might be quoted."

Here is, of course, the implication that all the non-Romans (in Ireland and elsewhere) are not Christians at all but heathen like the Canaanites; and the Cardinal cannot escape the inference that he had in mind the context of the passage he quotes: "Thou shalt smite them and utterly destroy them; thou shalt make no covenant with them nor show mercy unto them." "Mixed marriages" are doubtless undesirable from every point of view: it is important that husband and wife should be one, in the most vital of all matters. But to declare that the marriage of two Christians, both free to contract marriage, is void and the children illegitimate because one of the Christians is a subject of the Roman Pontiff and the marriage has not been solemnized by a priest of the Papal obedience, is to introduce a startling and audacious novelty into the theology of the Sacraments, and to make confusion worse confounded.

SPEAKING of Roman Catholics, how queer their controversial ideas are! The *Catholic Citizen* of Milwaukee rates me furiously because I spoke of Littlemore and "poor Newman." "Poor," indeed, quotha; the *Catholic Citizen* would have me pilloried for my insolent pity, and goes on at some length to reproach me for not acknowledging that Newman took the right course when he "went to Rome." But surely, this militant editor must see that, after all, Newman is to us a deposed priest, for whom pity is the only other alternative to censure. Père Hyacinthe died the other day: he was a man as conspicuous as Newman on his own stage. Yet no Roman journal spoke so mildly of him as to say "Poor Père Hyacinthe!" Furthermore, Newman is undoubtedly to be pitied all the more, as we admire his real greatness and noble character, for the persecution he suffered among his later allies—quite as bitter as he ever knew in the Church of England. The newest Life of Newman makes that plain: he was in torment; Wiseman and Manning equally failing to understand him: forbidden to do the work he was uniquely fitted to do: and rewarded at the end only by an empty distinction and some scarlet cloth. Poor Newman, again, say I!

LUTHER REDIVIVUS! It must have been a shock to some unthinking Protestants when the Long Island Lutheran ministers published their recent refusal to coöperate with the "Men and Religion" Movement, on the ground that "it is contrary to the will of God to ignore or make light of doctrinal differences." Men have grown accustomed to the oft-repeated idea that "it doesn't matter what you believe, so long as you are honest in it," and have actually come to think that flat contradictions as to the vital points are, when rightly viewed, in harmony. But our Lutheran friends bear witness against such unintelligence:

"This accounts for the tendency of our time to break away from all creeds, without at the same time getting closer to the Bible itself, which is the unerring inspired Word of God. Modern Church life is full of inconsistencies, and is marked by spiritual indifference, a go-as-you-please Christianity, and a lack of thoroughness, conservatism, fervency, and consecration. This very condition, which we so much deplore, is looked upon by not a few as approaching the ideal. . . . We cannot understand why any thinking man can not realize the seriousness of conditions. If, for instance, the doctrine of the Apostolic Succession of the Episcopal Church is scriptural, then we preachers who have not been ordained by an Episcopalian Bishop have no right whatever to be and remain incumbents of the holy office of the ministry. If the doctrine of immersion, so tenaciously held by the Baptist Church, is scriptural, then all we who have not been immersed are not baptized. If the doctrine of an election to eternal damnation, taught by the Calvinists, is scriptural, then we are deceiving the people by preaching that Jesus died for all sinners, and that God will have all men to be saved. If the doctrine that Christ's Body and Blood are not really present and really partaken of in the Sacrament by all communicants is not scriptural, then our Lutheran Church is misrepresenting our Saviour in saying that they are. If the doctrine that the Bible is not verbally inspired is scriptural, then we are making far too great demands upon the people by teaching that the Bible is the verbally inspired Word of God, that it is to be received and believed as such.

"These and many similar differences are sufficient ground to preclude coöperation of those among whom those differences exist until they no longer exist. . . . Coöperation on our part is altogether out of the question."

Here, surely, is an echo of the sixteenth century. We can see Luther writing *Hoc est Corpus Meum,* on the table before Zwingli as an end of controversy: but we can also see how far Protestantism has drifted from its first principles. Is it not time for a reconsideration of fundamentals, now that men are admitting how large a part mere indifference plays in the present *rapprochement?* To confer about differences is excellent; to pretend that they do not exist, or that, if they do, they are unimportant, is absurd; to flaunt them as if they far outnumbered the agreements, is wicked. But the "irreducible minimum" of non-controverted Christian doctrine, held by all who profess and call themselves Christians, is little more than this: "God exists; Jesus was a messenger of God; conduct is important." And that "short creed" will never avail to convert sinners or to save the world.

AS I WALKED down the hill this morning, I overheard two ladies exchanging shrill and voluble confidences. "Oh, my dear," said the one with the longer ear-rings. "I never was so tired in all my life! I sat up the whole night, playing bridge." The other chattered sympathy.

But how incredibly silly, and how characteristic of so many Americans! I know nothing whatever about bridge, except that it is a popular game of cards, of Russian origin, usually played for money or other valuable stakes. (It is possible to gamble with dominoes, or even, as in a certain New England college, to make up a pool on the length of the chapel prayer; so the fact that people gamble over bridge does not condemn the game.) But there was never yet a game worth sitting up all night for; there was never yet a game which ought to become an engrossing interest in human lives. Sport should never be an occupation, but always a recreation; and whoever devotes himself to any game, even to tennis or golf or other wholesome outdoor exercise, making it his chief concern, is a traitor to duty.

But as a people we have still to learn that lesson. The vulgar contests for championships and prizes, flowering into the gladiatorial professionalism of the "sporting pages" in our daily papers, make the judicious grieve. Miss G., photographed in her famous smashing serve; Miss B., standing on one leg and watching the flight of her golf-ball; Miss C. in regulation jockey's dress, riding her own horse in the Country Club's cup races; these, side by side with Pink Bill, the Hoboken heavyweight, and "Patch" Sullivan, the billiard wonder, seem to have forfeited something that belongs to gentlewomen. And to be wholly absorbed in a feverish game of cards, the end of which is either nothing at all except a headache and a nervous reaction, or a breaking of the Tenth Commandment, is vastly less excusable. "Let your moderation be known unto all men," is a precept we need to take to heart in this field of amusement; or, as Josiah Allen's Wife puts it admirably, "Be mejum, Josiah, be mejum!"

PRESBYTER IGNOTUS.

WE HAVE need of all our crosses. When we suffer much, it is because we have strong ties that it is necessary to loosen. We resist, and we thus retard the divine operation; we relieve the heavenly hand, and it must come again. It would be wiser to yield ourselves at once to God. That the operation of His providence which overthrows our self-love should not be painful to us would require the intervention of a miracle. Would it be less miraculous that a soul, absorbed in its own concerns, should in a moment become dead to self than that a child should go to sleep and wake up a man?—*Fenelon.*

LENT IS the Sunday among months. As the Lord's Day is set apart to teach men how to live every day of the seven to the Lord, so Lent is a period set apart for certain exercises of personal religion and Christian brotherhood, in order that all parts of the year may the better be filled with self-denial, religious fervor, and brotherly kindness.—*Selected.*

TO AMEND THE AUTHORIZED BIBLE

Deputation Visits the Archbishop of Canterbury in That Interest

HIS REPLY CONSIDERED NOT SYMPATHETIC WITH THE MOVEMENT

Welsh Disestablishment Bill to be Introduced Before Easter

OTHER LATE ENGLISH NEWS

The Living Church News Bureau
London, March 12, 1912

THE Archbishop of Canterbury has received at Lambeth Palace a deputation in support of an influentially signed memorial sent to him last year, laying before the Primate an earnest plea for such an emendation of the Authorized Version of the New Testament "as shall remove mistakes, whether they are due to mistranslation or were the result of the use by King James' translators of a Greek text which later research has shown to be faulty." The Revised Version of 1881 is censured for having departed from the Authorized Version systematically where there were no errors to correct. "They [the revisers] tied themselves by certain rules of translation which seem to us mistaken in principle." The old version had been altered throughout unnecessarily and for the worse. According, while it is recognized that English readers have derived great advantage from the use of the Revised Version of the New Testament, "we do not think it well qualified to take the place of the Authorized Version in public worship." The signatories to the memorial ask that a small number of scholars, including some who have made a special study of the English language as a medium of expression, should be entrusted with the task of correction, "with instructions to alter the Authorized Version of the New Testament in those places, and in those places only, where it is erroneous or misleading or obscure."

Bishop Boyd-Carpenter (late of Ripon and now Canon of Westminster), who headed the deputation, criticised adversely the literary features of the Revised Version. The revised New Testament could hardly be said to have laid hold on the popular mind, even after the lapse of a generation. The Dean of Norwich (the Very Rev. H. C. Beeching), who was particularly severe on the Revised Version, said that the version as a whole was vitiated by indifference to English idiom. The other speakers were Mr. St. Leo Strachey, editor of the *Spectator*, the Rev. Dr. Gow, Headmaster of Westminster School, and the Rev. Dr. Field, Warden of Radley College.

The Archbishop of Canterbury, in reply, criticised in turn parts of the memorial in relation to the Revised Version. He could not assent to the Dean's sweeping judgment that ideas rather than words should be translated, nor did he think it better to give a wrong meaning than to retain an obscurity. Was this, the Archbishop asked, an opportune moment for an authoritative attempt to do the work of the revisers afresh? The time for such a version would rather seem to be after some experimental work had been voluntarily done by a few great scholars. He would like to see the result of such an endeavor made on, say, the "difficult Book of Hebrews." Then it would be possible to judge whether it was desirable to launch a similar undertaking by authority.

Professor Saintsbury, who occupies the Chair of English Literature in Edinburgh University, and who was asked to sign the memorial to the Primate in regard to a revision of the Authorized Version of the New Testament, writes to the *Times* to state the reason of his refusal. Although he considers the Revised Version of the New Testament "that abomination of desolation," to better it by tinkering the "Authorized" is a very different matter.

"Let us at any rate," he says, "leave the greatest of all translations alone, and not slash and frounce and bedizen its unequaled, if marvellously composed, sincerity with scraps of Pateresque and Meredithese, or even with attempts at the soberer standards of the past or present. Success is impossible; failure would be ineffably disgusting."

Intercessions for End of Strike

The Archbishop of Canterbury has sent to all diocesan Bishops in England and Wales a letter, saying that the Archbishop of York and he agree in recommending that in the services on "Sunday next" (last Sunday) the prayers of all congregations should be specially invited for a blessing upon the efforts of those who are endeavoring to bring to an end the existing coal strike.

Will Introduce Welsh Bill Soon

The Prime Minister has informed Mr. Bonar Law, Leader of the Opposition in the House of Commons, that he hopes it will be possible to introduce the Welsh Disestablishment Bill before Easter.

On all hands, says the *Times*, in a notable leading article, there are indications that the opposition to the Government's Welsh bill is gaining in strength and activity: "The country is waking up to the meaning of this attack upon the Church, and the Government will find, not for the first time, that when once the rank and file of the electorate are roused to a sense of injustice, they will give short shrift to those who have awakened their resentment. . . . . Not only is the general body of the electorate coming to see the sinister designs of the Government, but liberal Churchmen who have hitherto acted with it are withdrawing their allegiance. . . . . They rightly feel this Disestablishment campaign has no part in a programme of true reform. It is a violent and reactionary measure promoted in the interests of an arrogant sectarianism, and as Liberals whose desire for reform is at the service of honor and justice, they will have none of it. This must seriously affect the Government. Its whips are aware of the number of constituencies in which the majorities of its supporters in the House of Commons were so small at the last election that any considerable defection of their former allies who are Churchmen will give the seats to their opponents. It is an argument they understand, and it is being driven home to them by the irresistible logic of such elections as that in South Manchester [last week]." But the *Times* believes that opposition to the Government's bill has its place among an increasing number of Protestant Dissenters.

The Dean of Lincoln (Dr. Fry) writes to the *Times* that his last letter in its columns calling upon "Liberal" Churchmen to make a stand against the Government on its attack on the Church in Wales has brought him such a response as he scarcely ventured to hope for. He states that on March 15th they will hold a private meeting in the Church House, and the Bishop of Birmingham will take the chair.

The Rev. the Hon. Edward Lyttelton, Headmaster of Eton, in a letter read at a political meeting held near Eton, says he is quite convinced that the motives of the honest Liberals who support the Bill "are based upon total misunderstanding of the facts."

Death of Dr. Tristram

Dr. Tristram, the well-known Chancellor of the diocese of London, and an official in the same capacity in the dioceses of Hereford, Ripon, Wakefield, and Chichester, has now finished his probationary career in this world at the advanced age of 87 years.

No man, says the *Times*' obituary article, "had taken a more prominent part in the ritual controversies of the Church of England, as counsel or judge, for the last forty years than had fallen to him, and he was the only survivor of the actors in the earliest of the long series of suits in which Mr. Mackonochie, of St. Alban's, Holborn [also referred to as "that remarkable man"], was concerned." It can hardly be said, to quote again from the *Times*, that the late Chancellor of London "was a man of great distinction as a lawyer, advocate, or judge"; but he occupied "the interesting position of a survivor in more than one respect."

It will be in the recollection of readers of The Living Church that after the Chancellorship of London had been for many years a veritable Augean stable from the granting by Dr. Tristram of marriage licenses to divorced persons, the Chancellor last year finally made his full submission to the Bishop in regard to the matter. His decease will now enable the Bishop of London to have a diocesan Chancellor after his own heart in every respect. *Cuius animae Deus propitietur.*

The Bishop of Truro (Dr. Stubbs), although not confined to his bed, is gradually getting weaker. The last report stated that he had not been able to go out of doors for a week.

J. G. Hall.

THE TRUTH

Said Pilate, "What is truth?"—and forth he went.
The answer stood before him. Hapless he,
Though face to face with all the mystery
Of all the ages, nought to him it meant!
Truth might be something that would yield content,
Or but a problem in philosophy;
So taking water, his unrest to free,
His hands he wash'd, with "I am innocent."

So died the yearning of his soul for good,
The glory faded in the commonplace,
The bud was wither'd ere the bloom began.
And many since like method have pursued,
Have failed to look the answer in the face,
Have failed to find it in the Son of Man!

Richard Osborne

CHRISTIANITY AND THE CHINESE REPUBLIC

WHATEVER be the outcome of the present sinister aspect of affairs in China wherein the stability of the Republic at its birth seems to be uncertain, it at least began with every evidence of being built upon Christian civilization. It has already been shown in these columns that the provisional president, Dr. Sun Yat Sen, who gave way to Yuan at the recent inauguration, was a Christian whose training was received in our own mission school in Honolulu.

On January 15th, when the people were celebrating the introduction of the Christian calendar, the President said to E. W. Thwing, general secretary of the International Reform Bureau in China, who had offered his congratulations on that occasion, "I thank you for your kind sentiments, and I hope by obeying the voice of God to give to the people of New China a just and righteous government. I wish your Reform Bureau every success and thank you for your efforts with the Manchu princess seeking to avoid further hostilities and bloodshed."

President Sun said also, when receiving a handsome Bible presented by Christian Chinese: "We are trying to build up a New Republic on the principles found in this book." His letter of acceptance of the Bible, transmitted through his private secretary, was as follows:

"REPUBLIC OF CHINA.
The President's Office,
Nanking, 12th January, 1912.

"DR. J. D. CHANG,
General Manager,
The Shanghai Dispensary.

"SIR:—I am directed by the President to acknowledge with thanks the receipt of your beautiful gift, a pretty bound Bible, which he appreciates very much.

"The President hopes by reading this Holy Book he will derive much benefit and that the Spirit which dictated this work will also help him to guide the destinies of this country wisely.

"I have the honor to be, Sir,

"Your obedient servant,

"YUNG HOI, *Private Secretaty.*"

BURIAL OF ARCHBISHOP NICOLAI

THE Holy Orthodox Cathedral of the Resurrection, Surugadai Kanda, in Tokyo, Japan, was crowded to suffocation at the funeral of Archbishop Nicolai. It is estimated that fully a thousand persons were inside, and quite as many more waited outside, lining the streets to show their interest and sympathy.

The services were conducted by Bishop Sergius, assisted by the Orthodox Bishop of Korea, the chaplain of the Russian Embassy, and a score or more of clergy and acolytes. Bishop McKim, with his attending chaplains, the Rev. C. F. Sweet and the Rev. George Wallace, were given places within the rails of the chancel. The English clergy were represented by the Rev. Messrs. Gemmil and Ryerson, and the *Nippon Sei Ko Kwai*, the Holy Catholic Church of Japan, by the Rev. Joseph S. Motoda, Ph.D., Rev. John K. Ochiai of Holy Trinity Theological Seminary, Rev. Peter C. Daito of St. John's, Asakusa, Rev. Mr. Yamagata of the *Ki Bo Kyo Kuai*, or Church of the Good Hope, Mita, Shikoku Machi, Shiba, and the Rev. Mr. Yoshizawa of the Church of the Resurrection, Atago Shiba. The Congregational and Methodist missions were also represented, and many members of the diplomatic corps were present. A procession nearly a mile in length, headed by the Bishops wearing their mitres and copes and clergy clad in cloth of gold, wended its way from the Cathedral to the cemetery in Yanaka, everywhere exciting the deepest interest, crowds from three to ten persons deep lining the entire route.

The service at the grave was conducted by Bishop Sergius and the Rev. Deacon Demeter assisted by the Bishop of Corea, and the attending clergy carrying banners, the Holy Gospels, various decorations conferred upon the late Archbishop, and vestments worn by him.

Requiescat in Pace!

CRITICISM is so easy a task that any one, no matter how unskilled, can do it without effort. The man in the gutter can criticise the saint, but that does not lift him an inch out of the gutter. When Thales, away back in classic times, was asked what was most difficult, he replied, "To know one's self"; but when he was asked what was most easy, he answered: "To advise another."—*Selected.*

NEW YORK EPISCOPAL RESIDENCE IS SOLD

And a New Residence will be Erected on the Cathedral Property

SERIOUS ACCIDENT TO DR. ARTHUR RITCHIE

Brotherhood Men Hold Large Assembly Meeting

OTHER RECENT HAPPENINGS IN THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, March 26, 1912

ANNOUNCEMENT was made this week that the trustees of the Episcopal Fund of the diocese of New York had sold the episcopal residence, 7 Gramercy Park. This action had been contemplated for some time. The recent diocesan convention adopted a resolution approving the proposed sale and the appropriation of the proceeds toward the erection of a Bishop's House on the Cathedral Grounds. At the meeting of the Cathedral trustees next week, formal application will be made for such a site. The Bishop will remain in the present house until June. It is hoped that plans and specifications for the new building will be adopted shortly and work will be begun at an early date. It may be determined to fit up some rooms in the old diocesan house at 416 Lafayette street for the Bishop's executive offices. This location is near by a station on the subway and several other lines of travel on great thoroughfares. Here also is the New York salesroom of The Young Churchman Company, in connection with the diocesan Sunday School Commission.

Dr. Arthur Ritchie in Accident

The Rev. Dr. Arthur Ritchie, rector of St. Ignatius' Church, met with an accident a fortnight ago which might easily have had a fatal termination. He was starting out to make pastoral visitations, and crossing Broadway at the corner of Eighty-seventh street, he was struck by an automobile moving at a high rate of speed, and thrown violently to the ground. Happily he escaped with no bones broken, but his injuries are of a nature sufficiently serious to confine him to his bed. He is hoping, however, to be out again by Easter. Fr. Burnett conducts the services during his absence.

Local Assembly of New York B. S. A.

On Tuesday evening, March 19th, about 175 men—seniors only—attended a meeting of the New York Local Assembly of the Brotherhood of St. Andrew in St. Philip's Church, West 134th street. There was a conference at 6 o'clock, followed by a supper under the auspices of the women of the parish, and then a service in the church, at which a most interesting and suggestive address on "How to Pray" was given by the Rev. Dr. Milo H. Gates, vicar of Intercession chapel, Trinity parish. The text was found in the injunction: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Valuable suggestions for securing detachment and concentration were given. A practical remark was made to the men who spend an hour or so every day in travelling to and from business in trains and trolley cars. Even here one may neglect the reading of unprofitable newspapers, close one's eyes, and spend some time in meditation and prayer.

Under the efforts of Mr. Franklin H. Spencer, Field Secretary of the New York district, there has been a gain, practically, of twenty-seven chapters of the Brotherhood in and about New York City. Not all of these are new chapters; some were moribund. The latter have been revived and are now on the credit account of the ledger. Recently an application has come from the Rev. A. C. Wilson, rector of St. Paul's Church, Brooklyn, asking for a charter organizing a chapter in his parish.

Deaf-Mutes Confirmed

Bishop Burch confirmed 28 persons who can neither hear nor speak, at St. Ann's Church for Deaf Mutes on Sunday, March 17th. The service was translated into the sign language by the vicar, the Rev. Dr. John Chamberlain. This church is a parochial chapel of St. Matthew's parish on West Eighty-fourth street near Central Park, of which the Rev. Arthur H. Judge is rector.

Death of Mrs. H. S. Thompson

Mrs. Mary Hale Thompson, wife of the Rev. William Gordon Thompson, a member of the clergy staff of St. Thomas' Church, died at her home in New York City on Friday. The funeral was held in the Cathedral of St. John the Divine on Monday afternoon, and the interment was made in the Moravian Cemetery, Staten Island.

THE SWING-DOOR of prayer stands always waiting for the least touch of faith to press it back. If our Father's presence chamber were opened to us only once in a year, with how much greater reverence would we enter, how much more store would we set on it! We should anticipate the honor and privilege of that interview for the whole year, and eagerly avail ourselves of it. Alas, that familiarity with prayer does not always increase our appreciation of its magnificence!—*F. B. Meyer.*

LENTEN SERVICES IN PHILADELPHIA

Crowded Attendance at Garrick Theatre to Hear Bishop Woodcock

IMPROVEMENTS IN CHURCH AT BRYN MAWR

Woman's Auxiliary Listens to Lenten Addresses

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, March 26, 1912

BISHOP WOODCOCK'S annual visit to Philadelphia as one of the Brotherhood's Lenten preachers is coming to be regarded as one of the notable privileges of the year. The Bishop preached two strong and timely sermons on Sunday, March 17th, in the morning at the University of Pennsylvania, on "Preparation for the Service of Man," and in the evening, at St. Mary's, West Philadelphia, on "Temptation." In his sermon before the University he urged that much of the insistence on social service heard to-day was premature; for no man could serve his fellows adequately until his own life was right with God. On the other hand, the man who was truly consecrated to God could not fail to spend himself in the service of man. During the week the Bishop preached daily until Saturday in the Garrick Theatre, which was crowded to its utmost capacity, and still could not hold the throngs who pressed to hear him, so that many were turned away from the doors.

The Rev. Romilly F. Humphries of St. Peter's, Baltimore, was the preacher for the week at St. Stephen's, and the Rev.

CHURCH OF THE REDEEMER, BRYN MAWR, PA.

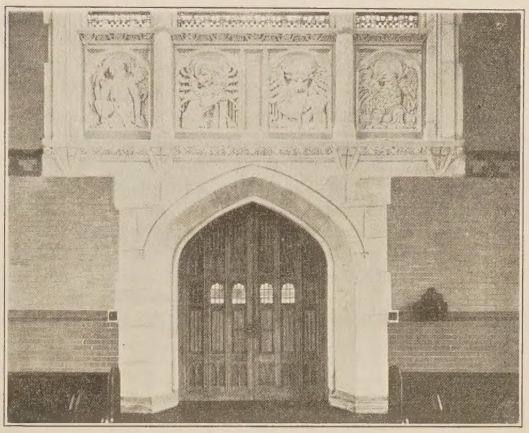
Floyd W. Tomkins, D.D., at St. Paul's. At Christ Church, the Rev. Francis M. Taitt began the week, and was followed by Dean Groton and Prof. Ayer of the Seminary, the Rev. C. G. Currie, D.D., and the Rev. Norman Stockett. Dean Du Moulin of Trinity Cathedral, Cleveland, is announced for the Monday to Thursday, March 25-28, at the Garrick.

Lenten Music

Lenten music is to be sung in many of the churches in Passion Week and on Palm Sunday. Stainer's "The Crucifixion" was rendered at St. James' Church on the afternoon of the Fifth Sunday in Lent, and at Holy Trinity on Tuesday, the 26th. Maunder's "Olivet to Calvary" was sung on Sunday at the Church of the Incarnation and St. Andrew's; while Du Bois' "Seven Last Words" is announced to be given at the Church of the Saviour on Palm Sunday evening.

Bryn Mawr Church Improved

Extensive alterations and improvements have been made within the past year at the Church of the Redeemer, Bryn Mawr, which derives importance beyond that of a suburban parish by reason of the large educational interests centering at that point. Two bays have been added to the original building so that it will now accommodate about 600 people, and a new narthex added to the west front. The entrances have also been entirely changed, requiring the closing of the old north door, which was replaced by a window in memory of Mrs. Ann B. Henszey, widow of the late Mr. William H. Henszey. The south vestibule has been converted into a Baptistery, and a window added in memory of John Paul Morris. A rose window of fine stone tracery and handsome glass was transferred from one place to another without damage and a new window of three lights placed in memory of Mrs. Charlotte Collins Rawle. Several other memorial windows have been added as well as a number of memorials for the altar and chancel. Beside this the floors and other parts of the edifice have been remodeled so that it has been created into practically a new building. The architects are Messrs. Evans, Warner & Bigger of Philadelphia, by courtesy of whom the illustrations are shown herein. A mission of the parish at Mill Creek has also received the addition of a parish house.



WEST DOOR TO NARTHEX, CHURCH OF THE REDEEMER, BRYN MAWR, PA.

Lenten Meeting of Woman's Auxiliary

The Lenten meeting of the diocesan branch of the Woman's Auxiliary at the Church of the Holy Trinity was held on the afternoon of the 21st of March and was largely attended. The programme was planned to cover four different phases of home missionary work. The Rev. E. M. Frank, rector of the Church of the Advent, whose interesting and successful work among the Eastern-Orthodox people is well-known, spoke forcibly of the opportunities and duties opened to the Church by the immigration to our ports of the members of the Eastern communions; the Rev. H. Maguire impressed the needs of the negroes, north and south; Bishop Thurston of Oklahoma dealt with the mission of the Church to the Indians; and Bishop Wells came from the far-off Pacific coast to represent all the great field of opportunity stretching between his home and ours. Bishop Garland presided and introduced the speakers.

Seek Reform at Blockley

Bishop Rhinelander and the Rev. Dr. Tomkins are members of a citizens' committee which is active in trying to bring about a needed reform in the provision by the city for the poor and sick, who have been crowded into the old and wholly inadequate buildings at Blockley, under conditions which are severely criticised by prominent physicians and social workers cognizant of the facts. The new administration of the city is taking up the problem in earnest, but it is an intricate one, fraught with many difficulties, and for its right solution requires the intelligent support of the whole body of citizens.

Anniversary of "Inasmuch Mission"

The first anniversary of the "Inasmuch Mission" was celebrated by a meeting held in Witherspoon Hall on Sunday night, March 24th, at which the three men who founded it and have carried it on successfully—George Long, R. M. Lawrence, and George A. Tyler, spoke, and Bishop Rhinelander and other prominent Churchmen expressed their interest in its work. The mission has had a marked influence in the regeneration of a neglected and vicious section of the city.

Dr. Mortimer Improved in Health

The Rev. Alfred G. Mortimer, D.D., rector of St. Mark's Church, is expected home on the 30th. He is improved in health, but will not undertake duty until after Easter. The Rev. R. Bakewell Green, of Norwood, will be the conductor of the Three Hours' Devotion on Good Friday, at St. Mark's Church.

Miscellaneous Items

The Bishop presided on Tuesday evening, the 26th, at a meeting in Horticultural Hall, when the Rev. S. Harrington Littell of Hankow spoke on "The Old Empire and the New Republic." Miss Mary Woods of the Boone Library was also in Philadelphia, and spoke of her work at the Church of the Saviour on Wednesday, the 27th.

The March club night of the Church Club was held on the evening of the 25th at the Church House. Father Kelly of the Society of the Sacred Mission spoke on "Church Unity."

A distinguished priest of the Canadian Church, the Rev. Canon T. W. Powell, president of King's College, Windsor, N. S., was the preacher at St. Andrew's Church, West Philadelphia (the Rev. William J. Cox, rector), on the morning of the Fifth Sunday in Lent.

CHICAGO WEATHER VS. CHURCH ATTENDANCE

"Quiet Day" is Hampered by Snow and Storm

CATHEDRAL CLERGY WILL RESTRICT MARRIAGES

New Church Opened at Oak Park

MANY LENTEN ACTIVITIES REPORTED

The Living Church News Bureau
Chicago, March 26, 1912

MID-LENT SUNDAY was marked by some of the trying weather conditions which have complicated Chicago church-going so much during the current Lent. The streets in many parts of the city were swimming with water from the melting snow which had fallen within a day or two, and this made walking so difficult that congregations, especially at the evening hours, were somewhat reduced in numbers. The morning attendance, however, was good, and the encouraging features which have been in widespread evidence in both on Sundays and week-days this year have shown that Lenten devotion is strong and earnest among us. The Wednesday of the week following Mid-Lent Sunday was marked by possibly the worst snow-storm since Ash Wednesday, and it was accompanied with a cold wind from the north.

This stress of weather materially reduced the congregation of women who assembled on that day at the Church of the Epiphany for the "Quiet Day," which was conducted by the Rev. Frederick Ingley, of St. Matthew's Church, Kenosha, Wis., under the auspices of the Chicago Local Assembly of the Daughters of the King. There were possibly fifty women present during the day, a large proportion having come from long distances, and the meditations were most helpful and valuable. The Rule of Silence was observed throughout the day, and a light luncheon was served at noon. Readings were given during the luncheon hour. There were four meditations, the general theme being "The Needs of the Commonplace." Beginning with the Holy Eucharist, there were meditations on "Courage," "Hope," "Trust," and "Vision." The day was widely advertised, and but for the prohibitive weather, there would have been deservedly a very large attendance.

Quiet Day for Women

After consultation with the Bishop and with his approval, Dean Sumner and his co-workers, the Rev. C. A. Cummings, the Rev. A. S. Morrison, and the Rev. K. O. Crosby of the Cathedral of SS. Peter and Paul, have agreed upon an advanced policy with regard to the administration of marriage in the Cathedral. Beginning with Easter no persons will be married at the Cathedral unless they present a certificate of health from a reputable physician to the effect that they are normal, physically and mentally, and have neither an incurable or communicable disease. The Dean preached last Sunday morning on "The Sacrament of Marriage," when he announced this step and said:

Dean Sumner on "Marriage"

"This step is taken only after months of study of the situation and deliberation as to its advisability. It is believed that this stand will meet with the immediate sympathy of the clergy in the Church at large, all of whom have long felt the undesirability of being a party to the marriage of persons who, because of their physical condition, should never be allowed to enter into the marriage state and propagate their species. The awful wreckage of life which is resulting from marriages of this character, the startling fact that in this country there are no less than three million abnormal people for whose care the State must expend two hundred million dollars per year, the marital unhappiness in numberless homes of even intelligent and well-to-do circles of life, combine to emphasize the need of some safeguard against the extension of these conditions in increased geometric ratios. The state has done little to safeguard the innocent, and in the few states of the union where the laws have been enacted, public opinion has not been aroused sufficiently to demand the enforcement of the laws.

"If a man desires to secure a license in Chicago to carry on a street vender's trade, push a cart or sell shoe-strings and buttons, he must be accompanied by a reputable citizen to vouch for his responsibility. If he desires to get married he passes his name through the window of the clerk's office and the name of a similarly unknown female, and they are allowed to marry and propagate their kind. Religious bodies at times have raised feeble protests against this condition of things, but is it not time for the Church to take a decided stand upon the matter, and through protest, educate parents to demand of those who are to enter into wedlock with their children this simple safeguard to their future health and happiness? Surely one has only to make a survey of conditions as they exist to-day to be aroused to do something, that there shall not be left in the wake of a married life sterility, insanity, paralysis, the blinded eyes of little babes, the twisted limbs of deformed children, physical rot, and mental decay.

"Therefore we have taken this position in the hope that we may arouse public opinion, may stir parents to action, and what is more important, may minimize, so far as we are able to, the propagating of little children ill-prepared to bear the burdens which labor and society place upon them because of their physical and mental deficiencies. We expect that our weddings at the Cathedral will be somewhat reduced, but that is a matter of small moment; the Cathedral's seal on a marriage certificate will speak volumes where to-day it stands for no more than the seal of the city clerk, *i.e.*, nothing but consent.

"Perhaps our action in this matter may bring no great results for the present, but we are hopeful that standing as a protest it may encourage other clergy to take a similar stand and to cause a deeper interest in the problem and wider action on the part of fathers and mothers."

Dean Sumner has just returned from a three-weeks' speaking tour in the East. Among those whom he addressed were the students of Bryn Mawr, the Church Club of Philadelphia, the General Theological Seminary, the Civitas Club, the Friday Luncheon Club of Social Workers in New York, the students and faculty of Dartmouth College in a series of seven talks, the students of Cambridge Theological Seminary, the noon-day Lenten services in Buffalo, the Sex Hygiene Society, the Girls' Protective Association of Detroit, the Society of Medical Research of Pittsburgh, the City Club of Philadelphia, the Independent Club, St. Michael's Church, New York, the Woman's University Club of Grand Rapids, returning to address three noon-day Lenten services in Minneapolis.

On the Fourth Sunday in Lent there was opened the new church, St. Christopher's, Oak Park. This church is the first manifestation of a new plan of establishing missions in this diocese, namely the concentration of large sums on single works that they may be properly equipped to start active and aggressive work from their very beginning. St. Christopher's is situated in a new and rapidly growing suburban neighborhood. It is estimated that there has been built within a mile of the new church during the last five years some thousand houses, all of them occupied with people buying their own homes. The neighborhood lies two miles west of the nearest parish in the east, and a mile and a quarter from Grace Church, the older parish in the suburb. The latter is also very hard to reach, as there is no reliable means of transportation, and children must cross two tracks, one of them dangerous.

New Church in Oak Park Opened

Into this unworked field the diocesan board placed $5,000, part given and part loaned, when there was as yet no congregation, no work, no worship. The result has shown how satisfactory is the method. Large numbers of children have been interested, and with them many adults, as the building has risen, and there is every prospect that the work will be self-supporting in a very short time.

The church was opened with a celebration of the Holy Communion at 6 in the morning. The vicar, the Rev. Bernard Iddings Bell, celebrated, assisted by the Rev. Edward T. Mathison, priest-in-charge and rector of Grace Church, and the Rev. A. E. Heard. At 11, matins was said, and a sermon preached by the vicar. At 4:30 in the afternoon there was evensong, to which came several of the nearest clergy. The sermon was preached by the Rev. Dr. William C. DeWitt, Dean of the Western Theological Seminary.

Few Chicago parishes have so far kept a "day of prayer" as part of their Lenten order, though "Quiet Days" have been common in many parishes for years, at this season. The "day of prayer" held at St. Martin's Church, Austin, on Friday, was an unusual event. The Rev R. H. F. Gairdner, rector, had prepared a large card stating the general topics for petition and thanksgiving and intercession, some 14 in number, including Confession, Thanksgiving, and various Intercessions. One of these cards was given to each parishioner who volunteered to spend a half hour in the church during the day, in silent prayer, and the list of volunteers was grouped so that the entire twelve hours, from 8 A. M. to 8 P. M., were covered. There were 220 women who observed the day in this manner, and some of the time there were nearly forty of them together in the church. The day was carefully planned, and it was of great value in developing the power of personal prayer, and in emphasizing the duty of large and earnest intercession. The resultant blessings will be distinct, even if indefinable, and will undoubtedly last far into the future. Such days have been comparatively infrequent in Chicago's busy parish life. St. Martin's parish has set a conspicuous example which will unquestionably be followed in the future by many other congregations.

Day of Prayer at Austin

The parishioners and many friends of the Church of the Atonement, Edgewater, are looking forward with much anticipation to the Third Sunday after Easter, April 28th, the date lately set by Bishop Anderson for the consecration of the church, which has but recently been freed from its heavy debt. The service will be held at 11 A. M. on that day. This church is one of the most beautiful in the diocese, and its congregation has grown steadily in every way during the rectorship of the Rev. Dr. C. E. Deuel, which began nine years ago next May. The neighborhood has increased in population considerably, though it has been, like many another Chicago neighborhood, more or less fluctuating in personnel. Removals and accessions follow each other constantly in almost all parts of Chicago, even in a well-appointed suburb like Edgewater. In spite of this,

Edgewater Church to be Consecrated

however, the parish has progressed solidly, and is now, with its enlarged and newly beautified church interior, and its fine parish house, one of the best equipped suburban parishes in the diocese. The Rev. Dr. Deuel presented a class of thirty for Confirmation on Mid-Lent Sunday, and Bishop Toll, in cope and mitre, administered the sacrament.

Passion Music in Chicago

There has been a good deal of Passion Music sung in Chicago this Lent, and more is announced for Holy Week. Grace Church has maintained its custom, begun years ago, of singing one part of Gaul's "Passion Music" every Sunday evening during Lent. Stainer's "The Crucifixion" has been, or will be, sung, at a large number of churches, including Christ Church, Woodlawn; Trinity, Chicago; St. Mark's, Evanston; the Church of the Atonement, Edgewater; St. Martin's Church, Austin, and others. At the Church of the Redeemer, Hyde Park, a Passion Music service has been held every Sunday evening this Lent, in connection with the Penitential Office. Gaul's Passion Music (three parts at each service), and Stainer's "The Crucifixion" will thus have been sung twice over by Holy Week. The combined choirs of the parish, over 80 voices, sang Stainer's Cantata on the evening of the Third Sunday in Lent. The Western Branch of the American Guild of Organists, at the suggestion of one of their officers, have been invited to attend this Passion Music service on Palm Sunday evening, when "The Crucifixion" will again be sung by these combined choirs.

Notes of General Interest

The Round Table listened on Monday, March 18th, to a scholarly address by the Rev. Burton S. Easton, D.D., Ph.D., of the Western Theological Seminary, on "Biblical Data on the Resurrection of the Body." There was a large attendance.

The seventh annual Hale Memorial Sermon was delivered by the Rev. Dr. Francis J. Hall, at the Church of the Epiphany, at the midday service on Mid-Lent Sunday, the theme being "Recent Work of Anglican Theologians." The sermon will be printed in pamphlet form by The Young Churchman Co., Milwaukee, Wis.

The Chicago campaign (eight days) of the Men and Religion Movement, in which a deep interest has been taken in many parts of the city, will be held on April 8th to 15th, and the final preparations are being pushed in many congregations, by the appointment of men who will attend the various meetings of the Eight-Day Campaign.

The Brotherhood of St. Andrew is active in all parts of the city in preparing, so far as possible, to keep the Holy Week evenings in conformity with the programme of the Inter-Brotherhood "Week of Prayer," which has been suggested by the general committee of the Brotherhood.

Chicago, by March 1st, had increased its contributions to the apportionment for General Missions by some $500 beyond the sum sent in by March 1, 1911. Trinity, Chicago, leads off with $972.90; Holy Spirit, Lake Forest, comes second, with $830; St. James', Chicago, is third, with $801; Grace, Chicago, fourth, with $729; then follow St. Paul's, Hyde Park, with $550; St. Mark's, Evanston, $548; the Redeemer, Chicago, $457; La Grange, $340; St. Peter's, Chicago, $275; and St. Luke's, Evanston, $271. Eight other parishes had given between $100 and $200, by March 1st.

During the recent week when the Rev. George Craig Stewart of St. Luke's, Evanston, was the noon-day preacher at Trinity Church, New York City, the congregations increased from 550 to 850.

The Chicago Medical Society has had a course of free popular lectures, on Saturday nights, in the Public Library building, for some time past, to which the public generally is invited. On the evening of March 23rd, the lecturer was the Rev. Franklyn C. Sherman, rector of the Church of the Epiphany, and his theme was "The Modern Home, in Relation to Child Welfare."

Tertius.

Only those who suffer most over their own faults can be of most service in helping their fellows to overcome their faults. Only as we are keenly conscious of our own sin, remembering it vividly as we cling in recognized worthlessness and helplessness to Christ as our only hope, can we be of help to others in leading them out of their faults into a lasting, Christ-given victory and freedom. Yet we do not often go in this spirit at the task of helping others to overcome. If we see, or think we see, some fault in another, and we contemplate speaking about it, that fault usually looms so big just then that our own faults are quite forgotten in the exercise. And our forgetfulness is the doom of our helpfulness. It makes real love and sympathy impossible. It distorts or clouds our vision. We cannot see others' faults truly unless we are feeling our weakness at the same time. One good result from this insistence upon remembering our own weakness is that others' failures will seem so little by contrast that we shall usually decide not to mention them at all. But if on rare occasions, at God's own urgent leading, we do speak, it will be with a wealth of love and tenderness and sympathy and conscious personal inferiority and utter dependence upon Christ that will uplift and encourage and inspire. May that be always our whole and only purpose as we think or speak of the shortcomings of our fellows!—*S. S. Times.*

IN MEMORIAM

In Loving Memory of Elwood Albers

Lord, what of that rare company
Of youths who travel past the night?
Whose supple limbs move straight and free
Along the shores of that dim sea,
Which unto them is liquid light?

The world names them the newly-dead:
Nay—newly entered into life!
Provisioned newly, too, perchance,
And armed with heavenly shield and lance,
To face an unfamiliar strife.

A gorgeous sun upon them smiles,
And burnishes their faces glad;
A golden cross stands slim and clear
Beside each youthful figure dear,
And flames and glitters, glory-clad.

Lord, how they listen for Thy voice!
And how their death-drenched faces glow
When they behold Thee, feel the hem
Of Thy bright robe enfolding them,
And on their untried journey go!

Triumphant o'er the gleaming fields
They sweep, endowed with new-found power;
No more to hunger or to tire,
Or pause to crush some base desire,
Or waste the heart of some good hour.

Lord, we have given of Thine own,
Nor do we shriek with pain and loss:
But, Lord, out of Thy pity, show
Sometimes to us who wait below,
Some face beside its golden cross!

Lilla B. N. Weston.

A LEGEND

The Christ was telling of the Father's love
That reacheth even to the smallest bird;
And as He spake, two birdlings, all of brown,
Gave heed and understood the words they heard.

Thenceforth they counted Him their loyal friend,
And hovered near where'er He might abide:
They saw Him in His hour of triumph brief;
They saw Him, too, when He was crucified.

In anguish keen they heard His cry, "I thirst!"—
Then one was off on eager quest, and sought
And found a spring. And from it, to his Lord
A single, precious drop of water brought.

When several times he'd made the tiring flight,
His mate, to aid the humble ministering,
Prompted by love, devised a leafy cup,
And flew with it and filled it at the spring.

And thus the cooling water was conveyed
Nearer the cross where hung the suffering One.
And thus the birdlings served Him as they might,
Until there came His dying sob, "'Tis done!"

* * * * *

Unto the wearied pair, when He was dead,
Appeared the Angel of the Birds, and said:

"See! One of you hath torn himself upon
The thorns that on the Saviour's head were pressed:
The blood-stains, marks of honor, shall remain;
Henceforth full-flecked with red shall be your breast.

"And you, the comrade, honors too shall bear.
No longer shall you dress in sombre brown,
But heavenly blue your plumage shall appear,
The heavenly blue of Mother Mary's gown."

Now from that day the friendship has remained;
When Robin comes, the Bluebird, too, appears.
The Virgin's color still the Bluebird wears,
And red is Robin's breast throughout the years.

H. W. R.

Always laugh when you can: it is a cheap medicine. Merriment is a philosophy not well understood. It is the sunny side of existence.—*Byron.*

PLAN AND SCOPE OF THE CHURCH CORRESPONDENCE SCHOOL

ON February 7th a query containing a plan for a proposed Church Correspondence School for Lay Workers was sent out to all Bishops, deans, archdeacons, general missionaries, and seminary professors, over the signatures of Bishop Lloyd of the Board of Missions and Acting Dean Denslow of the General Theological Seminary. Letters accompanied the queries, asking for expressions of opinion on four points; as to changes and amendments that might be suggested, and as to the number of workers who might take the course in each field. The courses proposed were three: 1. For Lay-Readers. 2. For Lay-Speakers. 3. For Sunday-school teachers.

Responses began to come in almost immediately. The almost unanimous opinion was strongly favorable, not to say enthusiastic. The only adverse points suggested were as to the possibility of finding men willing to spend the time and money necessary to complete a course, a suggestion that there would be no demand for the school (from a seminary professor), and one Bishop's statement that while he approved of the plan in general, he was both unwilling and unable to make extensive use of lay assistance.

Offers of help were received from almost every quarter. Many Bishops pledged themselves to urge the matter upon their clergy and laity. Many missionaries and archdeacons hailed the proposal with little less than a shout of joy, as solving a problem which had been pressing heavily on them for years.

In view of this response, it is deemed wise to lay the matter before the Church at large. It is hoped to begin the courses on October 1st of this year. In order for the school to run at all, it is necessary to have a guarantee of support for the first two or three years, and also a large number of prospective students. The school will be in connection with the General Theological Seminary, whose faculty have generously offered what help they can give. Other seminaries, notably Berkeley and San Francisco, have offered their assistance. In view of all the ideas suggested, the following general scope is outlined:

1. Headquarters will be in the Church Missions House, 281 Fourth Avenue, New York City.

2. To obviate unnecessary delays, the Western Division will be operated, it is hoped, from the Church Divinity School of the Pacific, according to the offer of the San Francisco Seminary through Bishop Nichols.

3. It is hoped that as the School extends, every Missionary Department will operate its own division of the School from the seminary within its borders; there being at least one Seminary in nearly every Department. Distant territories such as the Philippine Islands can, according to the suggestion of Bishop Brent, be operated from the Cathedral, as at Manila.

4. The ultimate purpose of the School is to multiply the strength of the clergy by training up helpers in the field. It is hoped that Community groups will be developed, especially in weak dioceses, after the following plan:

Groups of mission stations each having its own corps of lay-readers and at least one speaker, or evangelist, or catechist, to be formed into communities, with one priest at its head as overseer. The priest to administer sacraments in each station once a month or so, the services being maintained and work being done meanwhile by the resident helpers; the whole Community group forming one parish with a priest as its head.

Besides multiplying the ordained force by seven or eight, or even indefinitely, it is confidently expected that such a course will lead to a large increase in the number of men looking forward to the priesthood, and also that possibly it will restore more practically the third order of our Apostolic ministry.

5. It will be difficult, according to many respondents, to recruit the workers to take the course. Concerted action along the following lines is therefore suggested:

(*a*) Recommendation by the Bishops to their clergy and laity in diocesan journals, in letters, and in conversation.

(*b*) Recommendation by Bishops and priests to mission stations to *elect* one or preferably two or three of their number to take the course as a class, looking forward to a license from the Bishop.

(*c*) Formation of Teacher Training classes in Sunday-schools.

(*d*) Formation of classes in chapters of the Brotherhood of St. Andrew, so that each chapter may have at least one qualified speaker for mission work, and a number of readers who may assist in the parish church.

Any number of workers may of course take one series of lessons for one fee.

(*e*) Formation of home study groups in widely scattered settlements.

The Field Secretaries of the Brotherhood of St. Andrew and Department Secretaries of the Board of Missions might also suggest the school. There will be no official connection with the Brotherhood or the Board. It is simply hoped that they will use the school as a means of increasing efficiency.

Courses are offered for Lay Readers, for Lay Speakers or Catechists, and for Sunday School workers, with an annual fee of $10.00 for each course and a certificate of graduation at the close. In addition, it is probable that other courses in Old and New Testament, Dogmatics, Business Methods, and other lines will be offered eventually, in accordance with suggestions. This will depend upon the demand, and the success of the original courses.

FEE.

Many respondents suggest that the fee ($10) will deter many from taking the course. The following points are offered:

1. It is hoped to make this fee include the books needed.

2. Each course may be taken by groups of any size, sharing the cost between them. This, indeed, is much desired; the aim of the school being efficiency, not income.

3. In the case of men already serving, it is expected that their mission congregations will pay part of the expense.

4. The rate is not high, considering the necessary expense of maintaining such a school.

However, the attempt will be made to offer the Sunday School Course, at least, for $5.00. If the support of the school can be secured from outside, the cost of all the courses will be reduced likewise.

OBJECT.

The whole object of the School is to spread the Church and to deepen it as well, by increasing appreciation and knowledge among professing members. Coöperation is earnestly asked for at the hands of the whole Church.

Those interested are asked to write to Mr. Irwin Tucker, Manager, General Theological Seminary, Chelsea Square, New York City.

MISSIONARY BULLETIN FOR MARCH

IN our letter of last month we tried to express our gratitude for the very large offerings that had been received to February 1st. Again we have to record a further large increase to March 1st, viz.:

Amount received to March 1, 1912.....	$333,496.15
Amount received to March 1, 1911.....	262,668.63
	$70,827.52

This is also an increase of $143,307.68 for the same period two years ago.

The dear Master greatly blesses the missionary work of His Church, and those who are trying to administer it are greatly humbled by His goodness. Most noble men and women are out in the world in His Name, and they are ministering to many races of peoples with all the love and with all the loyalty and wisdom He inspires. Many inspiring words we receive from those workers—never a word of discouragement. Many a contribution brings with it a little word to the effect that those who know not, must be told of the Blessed Lord from whom we have received so much—never a hint as to the personal sacrifice of the gift.

Sometimes we hear that the reverend clergy are indifferent to the cause. We do not believe this. The results prove the contrary to be the case. Consider the change that has taken place in the heart of the Church as to her missionary work during the past ten years—during the past quarter of a century—a change that could not have been brought about without the leadership of the clergy. Consider also how to-day the Church is marshalling her forces with the one end in view.

The work of course is tremendous. Thank God for that. But no matter how big the task, the Church remembers that she is working with the help of the everlasting Shepherd. The sheep are scattered, and the pasture is boundless. But like the saints of old, she prays that she may go on with their same perfect faith, knowing that some day the very last straying lamb will be found and brought to the Shepherd.

Very truly yours, GEORGE GORDON KING,
Treasurer.

HEARING CONFESSIONS

By the Rev. Charles Mercer Hall, M.A.,
Of Kingston, New York

EVERYWHERE are to be found sinners who are repenting truly of their sins, who have seen the Heavenly Vision, and who are steadfastly purposing to lead a new life. Some of these have confessed their sins in secret and found their peace. But everywhere there are souls waiting to hear the formal words of absolution uttered after Sacramental Confession.

To the writer, who has been a penitent for over twenty-five years, and who has been unusually blessed in the opportunities he has had of exercising his ministry in the Tribunal of Penance, the words of our Lord, spoken over him as he knelt to receive the imposition of hands with the gift of priesthood—"Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained" (see the Form and Manner of Ordering Priests in the Book of Common Prayer; also St. John 20: 22, 23)—always had a very direct and particular significance. *Our Lord never gave power which was not to be used.*

We are fast losing prejudices which, only a few years ago, seemed insurmountable. There is a great deal in a name; but even names lose their harsh sound with frequent, loving usage. So when the parish priest announces, week after week, with the other notices, that "Confessions are heard every Saturday between 3 and 5, and 7 and 9 o'clock," everybody becomes accustomed to it. The only *mystery* about Confession is *the mystery of the Love of God.* The point we need to impress on our penitents is that the wonderful part of Penance is not the Confession, but the *Absolution:* "While we were yet sinners, Christ died for us." He died that we might be pardoned through the Precious Blood which "cleanseth from all sin."

The purpose of this paper is to make it easier for priests to hear confessions, and to make it easier for the penitents who seek relief through this ministry. May the Holy Spirit bless it to the good of many souls!

THE CURE OF SOULS

A priest is a doctor of souls. His own parish is his special "cure," but he should be ready to minister to any soul at any time.

One of the immediate and lasting fruits of the Oxford Movement was the restoration of the *custom* of Sacramental Confession. Things that are most Catholic, must of necessity be *most truly Evangelical.* The Evangelical who is most earnest, becomes the most earnest Catholic. So a priest who believes in the powers of his priesthood, and in the overwhelming importance of every function thereof, seeks to become an expert in the exercise of the various duties of his divine Office. He is to be a doctor of souls, therefore he must acquaint himself with the intricacies of the affairs of the soul. He will likely be called upon to hear the confession of penitent sinners, and to speak words of pardon and peace. Perforce, therefore, he must himself be a penitent, and, as one who has been acquainted with the grief of his own soul, be ready to become acquainted with the grief which burdens other souls; and also skilled in the art of lifting those burdens and alleviating that grief. As a minister of Jesus Christ, sinners will come to him, weary and heavy laden, and his will be the joy of filling the hungry with good things. The joys and sorrows of the Good Shepherd should be the joys and sorrows of His under-shepherds. In the tribunal he will indeed weep with them that weep, but he will be a sharer in the joy of the angels.

"The Son of Man hath power on earth to forgive sins"—that is the legend written over every confessional. One of the most touching sights in the Eternal City, in the great Church of Saint Peter, is the array of confessionals in the transepts of the basilica, over which are written the common tongue of many of the chief nations of the earth. And by the door of each tribunal may be seen waiting a servant of Jesus Christ, ready to hear the confession of any pilgrim. So everywhere there are "pilgrims of the night," and everywhere the Christian priest should be ready and willing to speak peace to them that are far off and to them that are nigh; "Go in peace; the Lord hath put away thy sin."

Our clergy should make themselves accessible *at all times.* Stated hours should be published, when the priest will be found in church to hear those who wish to open their griefs and unburden their consciences. Patience, gentleness, interest, must be shown. As few questions should be asked as possible. But when occasion requires, the surgeon's knife must cut deep, to bring out the corruption buried beneath. The garden of the soul sometimes becomes overgrown with accumulations of many years, and the rake and spade have to be utilized. But these instruments should be used by skilful hands. Care must be taken neither to bruise nor to hurt. Try to discover the worst—if there be any worst—first. Say, "Perhaps there is just one special sin that has troubled you for a very long time? If so, against what commandment was it committed?" etc. Then, when the confession is over, pour in wine and oil; cauterize if you must; speak loving words of counsel, strong, heartening words of advice; give a light penance; exact restitution if necessary and if possible, and, last of all, say the healing words, "Depart in peace, the Lord hath put away thy sin."

With regard to the frequency of confession, each case must be decided on its own merits. Every penitent, however, should have some rule. Easter, Pentecost, the Autumn Ember season, Christmas, are four convenient times; or the four Ember seasons, or once every month. Temperament, need, opportunity, are all to be considered.

FOR HIS SAKE

By Zoar.

"HOW silly of you! Why don't you let the sexton do it?" exclaimed someone who surely does not understand what it is to work *for His sake* only, one who has never experienced the deep and reverent feeling of joy that to her it had been given to prepare everything for the King's coming. Not a speck of dust on the well-polished altar, not a stain on the fair linen, not a dull spot on either glass, silver, or brass; surely thus and thus only, should the sanctuary be ready for Him when He comes to us in His holy Sacrament.

Years ago, the writer was in a castle where royal guests were expected. What a stir it created! What preparations were made! How busy everybody was! From the head of the house, herself of royal blood, down to the very least member of the household, all worked with a will, with the result that the castle was indeed ready for the King and fit for his presence. This for earthly greatness, but for our heavenly King—"Why don't you let the sexton do it?"

Oh that our love should be so poor, so cold, that we are satisfied to leave the house of our God, yea, His altar, in a condition which we would not tolerate in our own house. "The sexton"? As a rule, he has enough to do, and his standard, like our own in higher things, is often defective.

What are really needed in our churches are eager disciples, with willing hands and feet, with warm, glowing hearts, burning with the desire to prove their grateful love; disciples who, like the Magi of old, will pour their offering of time, strength, and means at His feet, looking for no reward, no praise of man, rejoicing only in the fact that they are serving their King!

THE CRUCIFIX

The late Archbishop Temple, a man of singularly clear insight and of common sense, spoke some very wise words about a strange prejudice in respect to the representation of the Crucifix which exists in the minds of many.

He said: "I fail to see how it can be compatible with the principles of the Reformation to draw nice distinctions between the figure of Our Lord crucified and the figure of Our Lord ascending, and to say the one tends to idolatry and the other does not. Such subtleties savor of Rabbinical distinctions."

It requires but little thought to consider that *any* representation of Our Lord in painting, in sculpture, is the representation of one who is either Divine or not. No difference—except as the Archbishop says, by Rabbinical distinction—can be made between the figure of Our Lord blessing little children, walking upon the water, multiplying the loaves, instituting the Last Supper, kneeling in Gethsemane, and hanging upon the Cross. The evil that has arisen from a false distinction frequently made is this—that the one supreme Act of Our Lord's life is shut out from our foremost faculty, the eye. Many are ready to hear of Christ crucified, to speak or to sing of Him upon the Cross, but draw back through fear of idolatrous influence when it is suggested that He should be thus set forth clearly crucified among them. A subtle danger is pretty sure to creep in—the danger of coming to feel that He is less Divine in the *other* experiences and acts of His earthly life. It is significant that, speaking generally, no matter how the truth of Christ's life and teaching has been overlaid with superstition and heresy, the true Deity of Christ has never been lost in those countries where the visible representation of the Great Sacrifice of Calvary has been held before the *eyes* of men. In no other event of His ministry would we be willing to omit the figure of Christ.—*Parish Calendar.*

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

MEN AND RELIGION AND SOCIAL SERVICE IN CONNECTICUT

THE following letter was sent to the clergy of the diocese of Connecticut by the diocesan Commission on Social Service:

"For some time it has been evident to the Social Service Commission of the diocese that there is great need of fuller information on social and industrial conditions in the state, particularly as they affect the religious life and habits of the people. It had therefore been proposed that this autumn a Questionaire upon this subject should be issued to the clergy of the diocese.

"Since, however, the Men and Religion Movement has taken up this matter and is now bringing out a series of questions which promise better results than could have been attained by an investigation on the part of one Church alone, the Commission feels that it will be wiser to coöperate in the efforts which have thus been begun, than to act independently. It has, furthermore, instructed its secretary to inform our clergy in each locality where the Men and Religion Movement is to have a campaign as to the above facts and to ask that they give such assistance as is possible toward these efforts to procure a thorough and accurate social survey of the state.

"As the Men and Religion Movement is planning to be in your town or else in your neighborhood about this time, this letter is sent to you in accordance with the above instructions and the Social Service investigation proposed is commended to your interest and attention."

The Rev. Thornton F. Turner signed the letter as secretary.

MEN AND RELIGION SOCIAL SERVICE IN PHILADELPHIA

Here is the programme for Social Service prepared by the "team specialists" of the Philadelphia end of the movement:

I.—THE MUNICIPALITY

(*a*) Appointment of a vice commission for the study of the social evil.
(*b*) Extension of recreational centers in workingmen's districts.
(*c*) A municipal lodging house.
(*d*) Popular lecture courses under auspices of public school.
(*e*) Industrial education in public schools.
(*f*) Appointment of deputy probation officers for adults to serve without salary.
(*g*) An adequate appropriation by the city of sufficient funds to enforce housing and sanitation laws.
(*h*) The hearty endorsement of the present municipal administration for its business-like methods and its scientific approach to the local situation.

II.—SOCIAL WORKERS

(*a*) Organization of social workers for the adoption of a standardized social programme.
(*b*) Study of the problems of organized labor.
(*c*) Investigation of the cost of living.
(*d*) Coöperation with the Church in securing social and labor legislation.
(*e*) Coöperation for the protection of the immigrant against exploitation.
(*f*) Publication of brief directory of social service agencies.

III.—THE CHURCHES

(*a*) Social service group in every church.
(*b*) Appointment by the churches of a committee on legislation to coöperate with other organizations in the securing of better conditions—social, educational, economic, and moral.
(*c*) Exchange of fraternal delegates between federation of churches and central labor union.
(*d*) More frequent discussion by ministers of city of the social problems of Philadelphia.
(*e*) Conduct of open forum under auspices of federation of churches for the discussion of social questions.
(*f*) Conferences of social service groups in churches with educational leaders, leaders of workingmen, and public officials, with reference to problems confronting these various groups.
(*g*) A systematic and continuous publicity campaign by the united churches of the city.
(*h*) A social service revival under auspices of the united churches.
(*i*) The employment by the federation of churches of a social service expert to lead the churches in definite social work, and to coördinate the social agencies and their workers with the Church and its forces.

SOCIAL SERVICE IN COUNTRY LIFE

The Federal Council of the Church of Christ in America is devoting special attention to promoting coöperation for country life. In its March bulletin it declares its purpose to be of the greatest possible assistance to the rural and country districts of the United States and to the Churches, organizations, and persons who are helping in this great and needed work. It declares that its leading function is not to act as a factory to produce new materials, but to be a clearing house for the best distribution and use of the materials already at hand. To promote this end it asks the following questions of a list of organizations:

What are the particular purposes of your organization which relate to Church, religious, or other work for country life?

To what extent is your work that of home or domestic missions? To what extent is it in the nature of social service? If it is not in the nature of home missions, or of social service, please classify it.

What useful products other than literature have you made for which you would welcome a channel for nation-wide announcement, distribution, or use?

Name, if you so desire, the chief difficulties which limit the efficiency of your work. Concerning which of these would you welcome acquaintance with the experience of others?

What are the chief needs of your field to which you are seeking to minister and concerning which you seek help?

How many pamphlets could be used containing a bibliography of printed writings concerning the religious and social betterment of country life; of a guide for making social surveys of rural and country districts; of a guide for making social surveys of rural communities throughout your district, conference, or state; of a Church and country life manual, to cover in concise form the points mentioned in the five previous questions?

Do you wish the Federal Council to seek the standardization of such information as is suggested in the six preceding questions?

Which of the above or other services toward solving the Church and country life problem are you, or your organization, in position to volunteer to render?

WORLD'S CHRISTIAN CITIZENSHIP CONGRESS

The Second World's Christian Citizenship Congress is to be held at Portland, Oregon, June 29th to July 6th, next. According to its official announcement the immediate result to be sought through this conference, and through all the work of preparation for it, is "the revival and diffusion of national religion; or, a deeper and more general sense of the accountability of nations and governments to God and their dependence on Him. Since all true reforms must find their moral standard and the guaranty of their permanence in religion, this revival and diffusion of national religion will powerfully assist all governments in dealing with the moral evils which corrupt and afflict the nations, such as drunkenness, unchastity, unholy divorce from the bonds of marriage, and all other forms of vice and crime. It will promote respect for law; will rebuke profanity and enhance the efficacy of the oath; will set public education in its proper relation to morality and religion; will help in securing the right of all men to the day set apart for rest and worship by the Creator; will strengthen the hands of good citizens in dealing with political corruption; will tend to lift to office everywhere men who are incorruptible, and are in sympathy with these high aims; will purify and ameliorate the conduct of nations toward each other; will lead to the abolition of war; and will help to correct all social injustice and wrong, and to secure to every man a fair share in the fruits of his labor and the largest opportunity for self-government and for the welfare of his children."

THE MELTING POT

A small, dirty American flag, hung from an electric light post at West Park No. 2 in Chicago two years ago. The park was silent and there was no sign of life or spirit at the place. And then this place was called into life, the physical side developed, then the mental, and last of all, a soul was created. The small, dirty flag has been replaced by a large, clean banner and the silent house has become the neighborhood social-civic center, full of life and ideals.

It has been a wonderful change, and this little park has been a brave pioneer in many things. The attendance figures of over 750,000 for the past year are tremendous, and prove that West Park No. 2 is *used* as the social and civic recreational center of the neighborhood. But greater than these figures of attendance, to use the words of the *Journal of Social and Civic Chicago,* published by the Council of West Park No. 2, have

been "the accomplishments of this park towards democracy, good citizenship, neighborliness, justice, and brotherhood. It is the melting pot where people from the four corners of the world come together. And the fire—the idealism—of the spirit of youth, has been guiding this melting pot towards good citizenship."

CAPTAINS OF CLEANLINESS

"One Thousand Captains of Cleanliness," organized through the medium of the public schools of New Orleans, to keep the city clean, is the latest phase of the cleaner-city campaign inaugurated by the Progressive Union last fall under the leadership of Dr. Charles Chassaignac, and being pressed continuously. One of the most effective aids is the coöperation of Superintendent Gwin and the teachers of the public schools.

The Progressive Union has had printed and distributed through the coöperation of the police department, 60,000 pamphlets containing the garbage and sanitary ordinances, and in distributing the buttons in the various public schools the following rules were asked to be impressed upon the minds of children:

"Do not throw paper, peelings, or any other kind of trash in the streets, gutters, or yards.

"Pick up any trash found in their yards, and put it in a box or barrel for that purpose.

"See that the garbage can is put out in time for the city carts."

Numerous theaters have coöperated with the Union by using slides to aid the cause of cleanliness.

Surely New Orleans needs such a campaign and when it is successfully concluded the forces might be utilized for further civic work greatly needed in that community.

A TAXLESS CITY

Last spring the city of San Diego, Cal., planted forty thousand eucalyptus seedlings on a waste tract of seven thousand acres. The trees have grown so rapidly that the citizens have hopes that the city may eventually pay all its expenses from the proceeds. "A taxless city would be a novelty, but why shouldn't we have such a thing?" asks the Pittsburgh *Index*. Cities, like individuals, frequently overlook opportunities to become self-supporting. William Dudley Foulke, in an address before the late Municipal League at Buffalo, pointed out how certain German cities had become self-sustaining through their management of municipal forests.

The "Sane Fourth" motion picture drama prepared for the Russell Sage Foundation (Department of Child Hygiene) proved so effective that the Department has persuaded the Edison people to get out a film on the social center. It is called "Charley's Reform," and tells how a young man was saved from an impure and intemperate life through the attractions of a social center maintained in a public school building.

Federal control of telephone companies, on a plan similar to that in use to supervise railway traffic, was urged before the Minnesota Independent Telephone Association by Manford Savage of Champaign, Ill., president of the National Independent Telephone Association. Mr. Savage also favored unrestricted interline connection and advised that the public be taken into the confidence of the independent companies.

The American Civic Association has issued a circular entitled "Denver's Street Waste Problem," which can be had on application to the Association's offices in the Union Trust Building, Washington, D. C.

Fresno, Calif., is likely to be the first to have a home rule county government under the recently adopted constitutional amendments.

The Social Service Club of St. Paul, Minn., is agitating for the appointment of an official vice commission in that city.

The annual meeting of the National Municipal League will be held in Los Angeles July 8-12.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE PRESIDING BISHOP ON SPECIAL SESSION OF THE HOUSE OF BISHOPS

To the Editor of The Living Church:

THE meeting of the House of Bishops at 10 A.M., Thursday, April 11th, is to be in Synod Hall adjoining the Cathedral of St. John the Divine, at 110th street and Amsterdam avenue.

The hall is the easiest reached by the Broadway subway, which has a station at 110th street, though the elevated and surface cars pass near.

May I say to my brethren that there is much to come before the House to challenge attention and action; and that promptness of attendance is very desirable? Daniel S. Tuttle,

St. Louis, March 19th. *Presiding Bishop.*

THE FRIGID CHURCH

To the Editor of The Living Church:

OF course, we all endorse your recent editorial on this subject and also agree with Mr. Woodcock's letter. As to that, there is no question. On the other hand, are not some inclined to socialize too much as to Church? I mean attendance at service; not meetings in relation to parochial matters.

The primary object of Church attendance is the worship of Almighty God; not hearing sermons, however useful this may be, but worship, personal or sacramental, of God. Why then should a stranger or worshipper feel hurt if other worshippers quietly go to their homes or other places, and not stay and visit?

I recall some years ago, the *Ladies' Home Journal* had a series of articles, superficially written (from the one article I saw), as to treatment their correspondent received at various churches in the larger cities. I happened to pick up the paper and read one number, and while the fair correspondent felt aggrieved at her treatment, to my mind she received courteous greeting, was properly looked after, but apparently felt hurt because she was not asked to homes nor received social attention. I was inclined to write and enquire as to the trouble, but the powers that be, in the shape of my wife, forbade.

Seriously, are we not inclined to fraternize somewhat too much in God's house? Would it not be better if we left quietly and went our ways, thinking of what we had heard, seen, and maybe partaken of? Clement J. Stott.

Kansas City, Mo., March 21, 1912.

To the Editor of The Living Church:

THE subject of Church frigidity is important and most sad if it really exists to any extent. Undoubtedly there are social and exclusive cliques in every congregation, Catholic or Protestant, and if a stranger or even a regular attendant expects social attention from these, disappointment is sure. It is true the denominational churches do, more or less, use their devotional places as social places, both before and after the service, and sometimes the recognition nod is seen during the devotion hours. So far as is known, no Greek, Roman, Anglican, Mahometan, or pagan consecrated edifice or shrine used for religious devotions encourages social visiting in their places of worship. The exception is above noted. The question might fairly be asked whether this so-called "progressive" custom stated in the sixteenth century is better than the old. Whatever advantages it may have had in the past, statistics seem to indicate but small numerical growth at present. However, we are especially concerned with the conduct of Anglican Christians within their devotional portals.

An illustration from the experience of one reared in a denomination and attending assiduously many years at the various services of all of the leading denominations in town as well as country, observing their methods, and receiving their cordiality, and still retaining many friends among them, is this; the Episcopal Church seems to come much closer to accepting the literal truth of the words of the priest that "The Lord is in His Holy Temple. Let all the earth keep silence before Him." This fact caused this man and family to seek confirmation and in what was commonly styled a rich and fashionable church. The rector and assistants welcomed the newcomers and gave them a list of the Church activities wherein it was distinctly *stated they were not social.* This family was without social prestige, wealth, or brilliant talents, but some of them desired to do some Church work not above ability, with the result that many were met, whom it was a delight to know and work with. The man found work in the Sunday school, the men's club, etc., and was likewise

courteously but not effusively received, and in later years was honored with official position in another so-called fashionable church, then, in the diocesan conventions, and finally in the General Convention. In each, all, and every one of these stages of Church life, unobstrusive cordiality was received from working Churchmen and women far and away beyond the actual merits or importance of the recipients, and not only that, but it was easily observed that it was extended generally to other workers, and the opinion is firmly expressed that if anyone is desirous of using any Episcopal church anywhere as a place to worship (not to be worshipped, mark ye) and is desirous of assisting as they should in some parish work not above their ability, they will find many contacts that will be pleasant and helpful. There will be people in the parish they will never know socially of course, but it is assumed that well intentioned people go to church to worship God and not to obtain social recognition. It is to be hoped that it will always be held that silence, by the laity, is most becoming in the house of God after a divine service or even at any time. W. E. WATERS.

Atlantic City, March 23, 1912.

[The discussion of this subject in these columns is now at an end.—EDITOR L. C.]

THE FRIGID STRANGER ALSO

To the Editor of The Living Church:

MAY reference be made to your editorial comment upon the letter you received from an anonymous writer upon the subject of "The Frigid Church"? We might have hoped some word would be said of the Frigid Stranger. For the past twenty years the writer has had more or less to do with that insulator commonly known as the church vestibule, and he knows pretty well the temper of the men who make up the average corps of ushers, the vestry, and the congregation generally. They all like fair treatment and to be met half way.

While the writer concurs in your opinion and that of your correspondent, that our average Church people do not do as much as they should to surround the stranger with a welcoming atmosphere, yet it must be said in all justice to them that very often they are not given a chance to do so.

A few years ago a young woman went about the country with a chip on her shoulder, daring the Church people to be nice to her. She didn't want them to be nice, and they seldom had a chance to be nice. Then she wrote about them in the public press, and was paid for doing it. She represents, in exaggerated form, one very considerable class of Frigid Strangers—those with a chip.

Others are too shy to give people an opportunity to be considerate as they pass in or out of the church door. They are another large class and fail to meet the welcoming pew-holder half way. Another class—not large, to be sure—is made up of those exclusive persons who resent the intrusion of the sympathetic rector or curate and the usher or pew-holder who ventures to offer a friendly greeting.

In a large city church last Sunday a kindly disposed usher took a big stranger up the aisle and deposited him in his own pew. When the usher went later to take his own seat with the Big Stranger, he found him planted at the aisle end of the pew, unwilling to budge, and resentful of the gentle push necessary to make room for the usher who had walked his legs nearly off for an hour in an honest effort to make strangers comfortable.

So we have the Stranger with the Chip, the Shy Stranger, the Exclusive Stranger, and the Hog. With this embarrassment of riches in the form of opportunity confronting the average well-meaning usher, pew-holder, and vestryman, what are we to do? Obviously the fault is not altogether that of The Frigid Church.

May we venture the opinion that despite the fact that much may still be said on the other side, the Church is becoming, year by year, more and more hospitable to the stranger, and with a genuine desire to make him welcome?

Boston, March 15th. GEO. H. RANDALL.

THE LITURGICAL COLOR FOR EASTER EVEN

To the Editor of The Living Church:

OF course there is authority for the direction to use White as the color at the Easter Even Mass, or *The Living Church Annual* would not repeat it year after year; but is there *reason* in following that authority?

Regarded either as the last day of Lent or as the Vigil of Easter, the day is penitential as to its services until the First Evensong of Easter. Is not the use of white at the Eucharist a ceremonial relic of the days when Mass on Vigils was said after None instead of after Terce as usual, and so was followed immediately by First Vespers of the Feast? This is still the Roman use—only instead of postponing Mass according to the ancient custom, they anticipate the Hours, and consequently on Easter Even say (at least in most churches) Vespers in the early morning. Furthermore the Epistle and Gospel in the Roman rite are of the Resurrection; ours are of the "Sabbath in the grave."

It appears to me that our present formularies require Violet for Matins and Mass and White for Evensong. It seems rather unfortunate that we have assigned Proper Psalms and Lessons to the evening of Easter Even, overlooking the ritual fact that Vigils have no Evensong.

Undoubtedly it is mere oversight that the *Annual* this year fails to note the use of white at the Eucharist on Maundy Thursday. [Yes.—EDITOR L. C.] JAMES R. SHARP.

Nashville, Tenn., March 16, 1912.

MUSIC IN THE CHURCH

To the Editor of The Living Church:

AN appeal like that of Mr. Sheerin, in your recent issue ought to find sympathy and response, because it voices a condition more prevalent than we think. As the little convalescent child found comfort in the child hymn, so also many thousands of man's growth but child's yearning for sympathy and comfort, could be edified and cheered by such hymns. We have plenty of them. We seldom hear them in the church. We ought to hear them oftener.

As to hymn singing in general, of course we of the American Church are sneered at by the various denominational bodies. And this in spite of the fact that we have splendid equipment for music, a more beautiful collection of hymns than any other, and at least an average appreciation of music.

We lack common sense in the treatment of hymns. The churches lack common sense in not providing music hymnals in the pews. Most congregations are enough versed in musical notation to find a large stimulus in the "familiar faces of the notes." This defect universally remedied, we should find easier going.

But our organists often lack common sense and gumption—its twin brother. Most of them play hymns too fast; some luxuriate themselves in disturbing hymn variations, thus making a Sunday to Sunday gallery play; and very few know enough to play without wide expression from loud to soft. Fewer still really know much about "coaxing a congregation" to sing, by means of the organ playing.

Perhaps the clergy ought not to intrude too much in choir and organ matters, but they may rest assured that slower hymn-playing, practically unvaried expression, plain, dignified, and simple renditions, are absolutely necessary for congregational persuasion. So the remedy is partly in their hands. If an organist lacks gumption, the clergy may supply it, and ought to. If he prove recalcitrant, then something besides gumption is needed to be supplied. I have heard 521, St. Asaph tune, taken at a tempo of 130—which is unworshipful, absurd, and utterly futile. Other tunes and absurd tempos might be urged. Against the Puritan drag and "having to take breath twice on one note," we have got to hearing hymns played like quicksteps. Congregations can't sing that way, and nobody ought to want them to. And choirs often "hit only the high places." The quality of persuasiveness in hymn-playing is more subtle, more rare, and has to do with the absorption of worship—hence we hear it very seldom.

To hang to the use of only a few hymns won't help, for the fault is not diffusion; it lies in rendition. A certain New York congregation sung the same *Venite* setting seven years—until finally all pretense of congregational participation was gone. Conversely, a large parish recently began to exploit new hymns, and people began to talk about the welcome release from the hackneyed, and the beauty and appeal of the new. For depend upon it, none of us knows thoroughly the richness of our Hymnal.

Mr. Sheerin's suggestion of "carol-like hymns" won't do. I have heard them tried with rather jumpy, undignified, jolty results, and with an impression of frothy, unsubstantial music. What we want is more "chorale-like" hymns and hymn singing. We have some of this style. Search the book. We have others that readily lend themselves—like 647-1; 644-1; 102-2; 397, and many others.

An organist who might be allowed much sway with the anthems and canticles has no business to exploit his individual taste in hymn renditions. If he doesn't readily acknowledge that these belong to the people he should be made to acknowledge it. Then the reform process may begin. And the results will bring happiness to all concerned.

As to anthems and canticles, while the wishes of the people may at discretion be allowed a hearing, still to keep one's "ear to the ground" for this would result in hearing a good deal of murky rumble, and a good deal of effervescent nonsense. The musical taste of the average congregation is not authoritative. We ought not to want to cheapen our formal music. Good music doesn't have to be difficult, and much difficult music is not worth the acquirement. Whatever the choir attempts—whether easy or difficult—should be done well. Better, far better, half the volume of offerings than mediocrity in the rendition. Any recognized choirmaster—any well informed layman—can furnish a list of excellent canticles and anthems that have quality without great difficulty. Cheap, sugary, merely melodic stuff is as perilous as feeding a child with nothing but sweets. No setting of the Lord's Prayer, nor of the versicles, nor of the Litany, approaches in worshipful worth and Churchly reverence and dignity the old Tallis and Merbecke.

How often we hear at Easter a great tide of "new" music, badly digested, insufficiently drilled, and execrably sung. What's the

sense? Better use partly familiar things and add what good new compositions can be well done. Easter, which should unfold the glory of music, is rather often a trying day for the listeners. Likewise the unforgiveable impudence of the annual Christmas "massacre" of the most demanding, most brilliant *Messiah* choruses. These require great vocal weight. They are not for "the average choir." If we must sing *Messiah*, there are two choruses that demand less weight, less range, less agility, but which have a serene, majestic beauty that it were profitable to study. And the average choir can do pretty well with them.

We do not require, as a rule, more music, at least not more new music, as sadly as we require reverence, care, and thoroughness in the music we do render. It is one of the regrettable things that organists cannot meet as a body at times of diocesan conventions and compare notes, and hear papers and receive suggestions. Thus the greater minds might in time influence the other kind of minds, in the direction of good. We go about music haphazard and without due methods of comparison and emulation.

As to a correspondent's suggestion in another issue of setting the *Te Deum* to the *Adeste Fidelis*, into what vagaries and phantasmagoria are we drifting? What awful dreams and calentures are these that affright us? I have tried to imagine anything worse than this suggestion, and find myself unable. W. E. Woodruff.

Wilkes Barre, Pa., March, 1912.

PROFESSOR PETRIE AT A BIBLICAL SITE

To the Editor of The Living Church:

IT should be better known among religious people than it is that Professor Flinders Petrie is now excavating for the Egyptian Research Account at the site of Heliopolis or On, in hopes of recovering remains or inscriptions of primitive kings, and data contemporaneous with Moses, who was taught in all the wisdom of Egypt at On. This in connection with his work at Memphis, now in its fourth season, where he discovered the remains of the temple of Apries, the Pharaoh-Hophra of Jeremiah. Also, it should be more widely known that his entire services as field director, since 1905, have been given exclusively to the Research Society, whose committee consists of forty eminent scholars and other public men, with the Earl of Crozer at its head. An exact, thorough, complete investigation of On has never been made, and now the man to do this is doing it.

The aim of this Research Society is *original* discovery and the solving of vital points in Egyptian and sacred history rather than the clearing of large temple areas, however interesting they may prove, or the copying of known inscriptions, however valuable for future reference. Its work is based on economy and skill—to do the best work with the least expenditure. Thus it came about that it was reorganized in 1905, as a need, and to do a particular work already outlined. I am acting as an official representative of this society and will freely mail our circulars to all desiring them, and furnish information to my correspondents. There is no endowment at all, and yearly work depends entirely on yearly contributions. There are no office or salary costs whatever in London; every cent received by me goes intact to the direct work in the field. The noble quarto volume upon the year's achievements, with many plates and hundreds of illustrations to accompany the text, goes to each subscriber of not less than $5.00; also the annual report with data, subscribers' names, etc. Our clergy and educational libraries should, many of them, receive the volume. The highest authorities, religious and secular, commend the cause in hearty words. Let inquiries come to me. William Copley Winslow.

525 Beacon Street, Boston, March 16, 1912.

"THE CONQUEST OF THE CONTINENT"

To the Editor of The Living Church:

MY very good friend, the Rev. Dr. Washburn, rector of Christ Church, Philadelphia, in your issue of March 16th, makes certain interesting suggestions concerning *The Conquest of the Continent*. For all such kindly criticism I am most grateful.

No one can be more conscious than is the author of the inadequacy of the book. It could not treat with particularity of any place or persons in early Church history. Nothing could be attempted except a few broad characterizations which should represent the general condition of the Church. In criticizing the volume this should be borne in mind. I regret that Dr. Washburn feels that Philadelphia and Pennsylvania have been slighted, or that the author failed to give due credit to that splendid and saintly statesman, Bishop White. In the third edition of the book, just published, some slight changes are made which will perhaps in a measure do away with this criticism.

Two things only I wish to say in reply to Dr. Washburn's letter. The first is with regard to his criticism of the phrase, "there was no vigorous type of earnest spirituality." He combats this statement by citing the names of rectors of Christ Church, with the record of their excellent work and efficiency. No one can doubt the truth of all that he alleges, but in spite of the good men who were rectors in Philadelphia, was it not true of the Church at large in this early period that "there was no vigorous type of earnest spirituality"?

If so my statement stands; and I think it is justified by history.

The second phrase to which Dr. Washburn takes exception is that the Church at this time "did not understand her character or her mission." This he considers "particularly rash," and he alludes to it again as a "regrettable statement." I have no desire, Mr. Editor, to belittle one period of the Church's history in order to exalt another, but I have quite misread that history if this statement concerning the years between 1789 and 1811 is not peculiarly true. No Church has understood either her character or her mission until she has realized her missionary calling, and this the Church in America had not then done, and did not fully do for many years afterward.

The author was compelled, in seven pages, to characterize an important period in Church history. He tried to show the general conditions existing at that time. The fact that there were honorable and even frequent exceptions to the statements made, does not of itself impugn their truth. Such statements as the book does contain the author hopes are true in the sense in which they were uttered. If they are not he will be glad to correct them, but he does ask that the book be judged by its purpose, and that it be not faulted for the omission of a thousand things, interesting in themselves, whose incorporation in the volume would have been a source of weakness rather than strength. Faithfully yours,

New York, March 18th. Hugh L. Burleson.

SHOULD THE CLERGY SMOKE?—A LAYMAN'S VIEW

[Condensed.]

To the Editor of The Living Church:

THROUGH the kindness of our missionary, passing on to me copies of The Living Church, last week I read under the heading of "Blue Monday Musings" some severe strictures on the clergy smoking and using tobacco. Some pointed remarks were also quoted on the subject from Oliver Wendell Holmes, who, I believe, was not only an author and poet, but had the training and knowledge of a physician.

As warden, lay reader, and superintendent of the Sunday school of a North Dakota mission, I should like to say an emphatic, loud Amen, or approval, to every word Presbyter Ignotus contributed to your columns.

A refined young married lady, wife of a banker—I knew her well before marriage—lay on what proved to be her death-bed; malady, quick consumption. Her father was a first lieutenant in an Illinois regiment in the Civil War, was wounded at the battle of Chickamaugua, laid *hors de combat*, and later became a Methodist minister. He was also an early pioneer of this section. After much faithful work in the Master's vineyard here in the early day, he entered into rest. The lady told me she could not receive the ministrations of the Methodist minister of the place where she lives, as his clothes and body just reeked of tobacco smoke.

About two years ago in our own "household of faith" (so as not to be too hard on our Methodist brethren), our missionary being away for his summer vacation, another clergyman was sent to take his service at our mission. I went into the little robing place to give him a list of the hymns we were going to sing, when I noticed very strongly the smell of nicotine on his person. Personally the missionary was a "nice" man, but I could not help thinking of how offensive that odor would be to some ladies, especially if they were lying on a sick-bed.

Missionaries returning from the foreign fields tell of some of the curious customs of the heathen that very much amuse us by their strangeness. Has it, I wonder, ever occurred to a minister how odd it would look to a barbarian unaccustomed to the sight, to see him, the ambassador of Christ, standing with a pipe in his mouth emitting smoke therefrom whiff by whiff? Can anyone imagine our Blessed Lord with a cigar or pipe in His mouth? Would He for one moment counsel us to use anything that would defile our bodies with an offensive odor, or any drug that could, on the healthy individual, have an habitual narcotic effect that the highest medical authorities agree stops the growth and befogs the brain of at least our young boys just budding into manhood? Yes, indeed, as "The Autocrat of the Breakfast Table" so well says: "I have seen the green leaf of early promise grown brown before its time under such nicotian regimen, and thought the umbered meerschaum was dearly bought—at the cost of a brain enfeebled and a will enslaved."

Moreover our North Dakota boys and girls are taught in the public schools, according to the state law, "the nature of alcoholic drinks and other narcotics and their effect upon the human system." Special text books on physiology and hygiene, with large, elaborate, costly charts are furnished, because the law demands the subject shall be taught in the twentieth century "as thoroughly as any branch is taught." Many eminent scientific authorities are quoted, men of world-wide renown, to clinch every statement. Tobacco and alcohol throughout are ranked with opium, morphine, and other harmful, will-enslaving narcotics. I yield to no one in my respect for the clergy, raised as I was in the Church of England, baptized and confirmed therein, choir-boy, communicant. Deference, yes reverence for their work's sake, is bred into my very bones; but what can I say should my Sunday school scholars see their minister smoking on the

street, or in his den or library, after having the instruction mentioned above drilled into them?

Some may say North Dakota is away out west; it is not much of a state. We are endeavoring, however, to incorporate into our laws all that our sister states have found to be wise and good, and may after awhile, *when we get time*, come up to the high standard of Wisconsin. W. E. GOOZEE.

St. Clement's, Webster, N. D.

FESTIVAL OF KING CHARLES, MARTYR

To the Editor of The Living Church:

IN the last issue of THE LIVING CHURCH, I read the letter concerning the festival of King Charles, Martyr. May I be permitted to quote a few words from *The English Saints*, Bampton Lectures, 1903, W. H. Hutton? On pages 351 and 352, of this work, it is thus written:

> "Thus the Church of England, with the sanction of the State, definitely canonized Charles the King. The usage of the earlier days was followed. The Bishops formally directed the observance of the day with a fixed order of religious service; the public secular authority concurred. And the usage was in agreement with that of the Orthodox Churches of the East, where the action of the Bishops in Synod is confirmed in Russia by the consent of the Czar."

When Tangier came to the English, as part of the dowry of Catherine of Braganza, in 1662, "the principal church of St. Jago was re-dedicated to Charles the Martyr!" (Budgett Meakin, *The Land of the Moors*, page 122). Does it seem likely that this church would have been re-dedicated in the name of this saint if there had been, at that time, the slightest doubt, in the minds of the English, of the fact of his canonization? WILLIAM F. SMITH.

Philadelphia, March 16, 1912.

To the Editor of The Living Church:

MAY I say a few words from a standpoint opposite to that taken by your correspondent, under the heading "King Charles, Martyr," in the last issue of THE LIVING CHURCH? I presume it to be a fact, undisputed by historians, that if it had not been for St. Charles, the Church of England, as we understand it, with its Apostolic Succession, would, humanly speaking, have come to an end. Do we not, then, owe a great deal to the devotion of our royal martyr?

One of the collects in the service for the day of his martyrdom, commences as follows:

> "Blessed Lord, in whose sight the death of Thy *saints* is precious; we magnify Thy Name for Thine abundant grace bestowed upon our martyred sovereign; . . . . Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience and great charity."

In another collect occurs the following:

> "But that, according to the example of this *Thy blessed martyr*, we may press forward to the prize of the high calling that is before us."

Does it seem likely that our holy mother, the Church, would have used these words in connection with one whom she did not intend to canonize? EDWARD D. HAMILTON.

Philadelphia, March 21, 1912.

To the Editor of The Living Church:

MAY I be permitted to raise my voice in protest against the following quotation from the letter, under the heading "Festival of King Charles, Martyr," in the last issue of THE LIVING CHURCH? "If the insertion of the commemoration of Charles I.'s martyrdom in the kalendar 'canonized' him, then also a similar insertion canonized the Merry Saint Charles II., whose nativity is equally honored."

Let us look for a moment in the Book of Common Prayer of the Church of England, of some years ago.

We find, under the heading of King Charles the Martyr, the following: "A Form of Prayer with fasting, to be used yearly on the thirtieth day of January, being the day of the martyrdom of the blessed King Charles, the first."

We find the whole service to be commemorative of his martyrdom, and has not the Church, by calling him "The Blessed King Charles" conferred a sort of sainthood upon him whom Keble, in *The Christian Year*, styles "our own, our Royal Saint"?

Under the heading of "The King's Restoration" we find the following: "A form of prayer with Thanksgiving to Almighty God for having put an end to the great rebellion, by the restitution of the King and Royal Family, and the restoration of the Government after many years interruption, which unspeakable mercies were wonderfully completed upon the twenty-ninth of May, in the year 1660, and in memory thereof, that day in every year is by act of Parliament appointed to be forever kept holy." We find this whole service to be a thanksgiving for the restitution of the King and Royal Family and the restoration of the government. We find that it is not a service commemorative of the nativity of Charles II. JAMES MCKEE, JR.

Philadelphia, March 23, 1912.

SUMMER SCHOOL AT OXFORD

To the Editor of The Living Church:

MAY we call the attention of your readers to the tenth Vacation Term for Biblical Study which will be held this year at Oxford from July 27th to August 17th? The object of the term is to give to students of the Bible who feel the need of more scientific and intelligent study a special opportunity of becoming acquainted with the results of modern Biblical scholarship and of receiving systematic instruction on academic lines.

The scheme is on a Christian basis, and lecturers are invited without respect to their denomination. The idea which has been chosen this year for illustration by the entire series of lectures is that of Christ in Israel, in the Gospel, and in the Church.

The inaugural lecture will be given by the Bishop of Oxford. The following courses of four lectures have been promised: First week, "Development of Messianic Expectation to the Christian Era," by the Rev. G. C. Joyce, warden of St. Deiniol's, Hawarden; and "The Gospel according to St. Matthew," by the Rev. R. Brook, Merton College, Oxford. Second week, "History and Social Conditions of Israel in the Ninth and Tenth Centuries," by Dr. Foakes-Jackson, Jesus College, Cambridge; and "The Transformation of the Messianic Hope by Our Lord and His Apostles," by Professor Nairne, King's College, London. Third week, " Isaiah and Micah," by Professor Peake, Victoria University, Manchester; and "Personality" by Professor Jevons of Durham University. Single lectures have been promised by Canon Scott Holland, Professor Macalister, Principal Selbie, and Professor Margoliouth.

Hebrew and Greek Testament readings will be held throughout the three weeks.

The total cost to students, including lecture tickets, will not exceed £2 a week.

We are, Sir, yours faithfully,

MARY BENSON,
President of the Executive Committee.

39 Frances Road, Windsor. (MISS) M. J. FULLER, *Secretary.*

ST. ANDREW'S, SEWANEE

To the Editor of The Living Church:

ST. ANDREW'S SCHOOL for Mountain Boys, Sewanee, Tenn., comes to its friends at this time with a definite and imperative need. Sanitary experts tell us that the present main building is impossible, and that we must erect a better house immediately.

The present building was a small mountain farm-house that has been added to repeatedly. It served admirably for twenty-five boys, but now that we have an enrollment of above sixty—all boarders—it is wholly inadequate. It cannot be heated, although the mercury fell below zero twice during the past winter; and it is hopeless to try to install proper plumbing and drainage.

For $25,000 we can erect a modern stone and brick-tile building, besides a detached chapel and an infirmary. Of this amount we have $8,000 in hand or pledged. If we can raise the remainder immediately, work can be begun as soon as the spring opens. Otherwise the house will not be ready for next winter. The main building will cost $18,000; the chapel $5,000; and the infirmary $2,000. Any of these or any part of them may be given as memorials.

It is not imperative to have the whole sum in cash at the present moment. With pledges, payable next fall, the work can be pushed ahead.

The mountain people, especially the boys, have made a splendid response to the effort to uplift them, and it would be lamentable if St. Andrew's, after seven years' remarkable achievement, should now be handicapped by lack of mere physical equipment. The smallest sums will be greatly appreciated. S. C. HUGHSON, O.H.C.

Sewanee, Tenn.

DATE OF THE FESTIVAL OF ST. MATTHIAS

To the Editor of The Living Church:

THE quotation of your correspondent in the current number of THE LIVING CHURCH shows that, notwithstanding the opinion of Archbishop Sancroft as to the bearing of the Act of Uniformity upon this subject, it was common practice in England at that time to observe St. Matthias' Day, in leap year, on February 25th, as the reference to the "common almanacs" proves. It seems that there was some discussion of this subject in 1866. For the following clipping from an old register appeared in *Good Words*, December 1, 1866: "Feb. 24, 1679. Being Leape-year, a great dispute arose between his Majesty and some of his nobles, whether Matthias Day ought to be observed on the 24th or the 25th. The King sent for Dr. Holder, the sub-deane, for his opinion in the case, who told his Majesty that every Leape-year it was wont to be observed in ye chappell the 25th."

The late Bishop Seabury of Connecticut urged this point most strongly in his life-time. And on the very day of his death, February 25, 1796, he reminded those who were about him, that as it was leap year, that was the proper day for the observance of the feast of St. Matthias. It would seem that this fact ought to carry some weight with American Churchmen. Yours very truly,

New York, March 16, 1912. WALTER S. FLEMING.

LITERARY

BIOGRAPHY

Life and Work of the Rev. T. T. Carter. New York: Longmans, Green & Co.

The reading of the Lives of the Saints is often recommended as a spiritual exercise, and the number of books of this sort published is sufficient proof that the advice is followed by many persons who are desirous of making progress in spiritual things. But there is no doubt that many lay down the book with a profound feeling of depression. Many Lives of the Saints seem to have been the story of some superhuman being, who has escaped from Paradise, rather than of a really human man or woman who has lived our life, and learned to be in the world and not of it. Particularly depressing are those lives of saints who have lived in the ages when miracles seem to have been the mark of sanctity. It is to be doubted if such books really help us very much. To most of us, St. Theresa, with her ecstacies and her quarrels with the Church authorities, or St. Francis, with his Stigmata and his Socialism, represent a condition of things which has become a matter of history, curious, romantic, and of absorbing interest, but hardly to be reproduced in our times. We see, too, that they were not copying any one, or setting themselves up as examples for the rest of the Christian world. The saints who delighted to be dirty, or who practised the fantastic austerities of an Indian fakir, or spent a life of self-absorbed devotion on top of a pillar, seem to have no message for the twentieth century.

When we take up the *Life and Work of the Rev. T. T. Carter*, we are at once in an atmosphere where we feel at home, and we lay it down at last, thrilled with new courage, faith, and hope. We have seen one of our own kind, living for God, and doing his work with the self-sacrifice, simplicity, love, faith, trust, and courage which must have been with those saints in the kalendar who now reign with Christ in glory. We do not miss the miracles. We are glad there are none. What we see is that in the common way, doing common tasks, facing sordid petty difficulties, a priest of our Mother Church lived close to God, and wrought wonders under Him for his fellow men, in pointing the way by which we too may attain to the same nearness to God. Somehow this kind of saint appeals to us the most. After all, to go on with little recognition, bitter opposition, and seemingly with no results, must require greater faith, hope, and courage, than when one has the witness of spectacular miracles, or is accepted as the counsellor of Popes and the adviser of Emperors; or rules a thousand monks with a word.

It is hardly fair to call Mr. Carter's faith, optimism. It was not merely that which has left us so vastly rich, and inspires us with such fresh courage as we read this simple book that tells us of his life. It ought to stand on the bookshelves of well-read Church people, alongside the lives of Lowder, Skinner, Keble, Williams, and the long roll of other names, whose lives have shed such lustre on the Christian world since the Revival of the Spiritual Life in the Anglican Communion.

A. Parker Curtis.

Dr. Liddon. By the Right Hon. George W. E. Russell. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co.

In the disposition to dismiss contemptuously the tone and manners, the art and literature, the thought and even the religion of the last century, it is to be feared that the rising generation knows little or nothing of some of those great names which, during the reign of Queen Victoria, maintained not without suffering the illustrious traditions of the Church of England. We welcome therefore most heartily, and commend earnestly to American Churchmen, this short life of *Dr. Liddon*. Together with the vivid touches of personal reminiscences and the love of a disciple for his master, Mr. Russell has brought to his work all the power of graceful writing, for which he is distinguished. The result is a truly delightful little volume. There is a certain freshness and piquancy, owing perhaps to less reserve in the account of Liddon's feelings and expressions as to various persons and things, than Principal Johnston was able to allow himself in his larger *Life* of eight years ago.

Henry Parry Liddon must stand for all time as one of the noblest sons of the Church of England. He is to be remembered in history as a champion of the Christian Faith, as a really great theologian, as the preacher of matchless eloquence under the dome of St. Paul's. His saintly character will endear him to all who read the story of his life. It were well for the clergy of to-day to keep before themselves his lofty ideal of the priesthood. As we listen to the strange language of modern theology, Liddon's devoted loyalty to the Person of our Lord should not fail to recall us to our own allegiance.

This life of *Dr. Liddon* is one of the volumes of "The English Churchman's Library," and is to be had for the modest sum of 40 cents (by mail 45 cents); and, in larger print, is also published in the series of "Leaders of the Church" at $1.40 (by mail $1.50). We wish the book a very wide circulation. It is needed, and it will do good.

A Memoir of Edward Charles Wickham, Dean of Lincoln, formerly Headmaster of Wellington College. By Ronsdale Ragg, B.D. New York: Longmans, Green & Co. Price, $2.10 net.

The qualities of a good administrator, a wise tutor in Oxford and the Great School of Winchester, and successful as the head of Wellington College, distinguish the late Dean Wickham as one of the many scholars and leaders of the Church of England. The son of a great educator, he seemed to have inherited his father's abilities and to have added to them a rare gift of influence over those with whom he came in contact in school and college. Letters from old scholars and fellow students testify to his magnanimity and perfect fairness in the treatment of those over whom he was placed in charge. When he left the college to become Dean of Lincoln he carried with him a good insight into the inner meanings of the great questions that came before him as Dean. In matters of education and the attempts to bring about a scheme by which the Church and the other religious bodies might work together, the testimonies borne to the Dean's efforts by those outside the Church show that he was a man of unusual breadth of character. This biography is one that should interest all readers who desire to get a good view of the present conditions in England regarding the Church and her work in educational matters. It will also prove very useful to all interested in the training and development of the young.

MISCELLANEOUS

Human Confessions. By Frank Crane. Chicago: Forbes & Co., 1911.

This is a volume of essays or lucubrations—longer or shorter—on a variety of subjects by a writer who says: "They are not written to convert anybody, or for any end except the pleasure of utterance." The papers vary largely in interest and value, and at times, at least, the writer allows his rhetoric to run away with his logic. He says, *e.g.*, "The world must be lovable, else The Book would not say: 'For God so loved the world.'" And "The woman who does not love her husband's faults does not love him, but some phantom of her own creation."

There are good things in the volume, but it will not be strange if they are lost in the flights of eloquence. In these days of confusion and suffering, it would certainly seem to be the duty of an author on serious subjects to desire to "convert" somebody, and not to write only "for the pleasure of utterance."

The Shadow Men is a story of current day interest. It is really a lawyer's novel, but students of social problems will find it full of suggestions as it deals with the industrial scapegoat. While some of the situations seem improbable, the moral is a strong one. The style is uneven, but the work is full of epigrammatic sayings. Here are some to illustrate the thought and method of handling the theme:

"The judge who 'plays politics' is about as reliable as the bank teller who plays the races."

"It is inevitable when you purify a community of a certain class of leading citizens that you will lower the moral tone of a few jails."

"All of us are born to give something to life, and every law of God or Man says that he who takes more than he gives is a Thief."

"The Rev. Mr. Searle was very kindly, but I think he has a theory that a man who won't help himself isn't worth helping, and, therefore, when a bit of charred manhood comes to him, he sticks it into the fire, to try whether its capacity for giving heat and light has been exhausted in the previous burning."

"Bachelors very seldom recognize their obligations. But you can hardly expect a man, whose life is guided by the principle of evading responsibility, to remember his duties to those who remember him."

The author is Donald Richberg, of Chicago, and the publishers are Forbes & Co., also of Chicago.

Canon Robinson, the editorial secretary of the S. P. G., is already known as the author of several popular treatises. In a new volume, *Our Bounden Duty*, he gathers some sermons and addresses, partly along the line of apologetics and partly studies of Christian worship. The sermons are virile and direct. Notable are two on "The Permanence of Human Character" and "Unconditional Service." Another on "Memory," preached to soldiers in the "Royal Military Barracks," is a fine example of simple and vigorous preaching that aims to lift the hearers to the preacher's plane instead of lowering him to their supposed level. [Longmans, 90 cents.]

From Messrs. E. P. Dutton & Company are received a large variety of handsome Easter cards, chiefly of the Nister manufacture, and as usual, leading in the beauty of their sentiment and workmanship. There is particularly a series on postcards and on Easter letters, written by Mary Cromwell Lowe, of Easter greetings for those who are in mourning, which, in their beauty and appropriateness, exceed anything of like nature that we have seen heretofore. Other cards bear appropriate wishes from the writings of John Mason Neale and Thomas à Kempis, while there are also the usual variety of inexpensive cards and crosses. Orders for any of these should be addressed to Messrs. E. P. Dutton & Co., New York.

DEPARTMENT OF
SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1532 Park Avenue, Indianapolis. Indiana

THE question, What are my children actually learning? comes home to a faithful and thoughtful teacher with a persistence that is almost disheartening at times. To look over the note-books of well-taught classes, to ask simple questions of well-taught children makes one pause in dismay as we try to answer, honestly and as before God, this vital question. There is no doubt about what we are aiming at. The training, the instruction in the truths of our holy Faith, the guiding of the children committed to our care, is surely our aim. But do we accomplish it? Are we truly teaching anything whatever that is worth while?

IT IS A SLIGHT RELIEF to recognize that we must not expect to see results. If after two or three years' work we can see but a slight gain we should even then not be discouraged. Still less dare we stop in the midst of a year's work and measure results. This is a slight relief but only a slight relief, for there must be signs of advance of one special sort, or we may quite properly question if there be any advance whatever. On the side of growth in character, in real results on the side of development in holiness, we dare not judge. But this is not the sole result that we are to look for.

We have a right to expect from secular education some degree, at any rate, of development in character. But a secular school that judged progress simply on the improvement in character, or in the outward signs of character, would by no means satisfy our secular educational ideals. There must be knowledge. And this is equally true of our Sunday school. We have a right to look for knowledge. But that knowledge must be of a certain kind. It is not simply that it must be religious, nor that it must be Churchly, at any rate, in Church schools; but it must also, just as in secular education, be definite. Our pupils must have acquired a distinct and positive addition to their fund of knowledge in things religious as the result of a year's work, or they have not justified the existence of that school, or perhaps of the value of this or that particular teacher.

IT IS TO SECURE this clearness of knowledge, and a personal grasp of it, that so much insistence is placed nowadays upon the self-expression activities in Sunday schools, as well as in secular schools. That these methods do secure splendid results is too well known to question. But there is room for question as to how far this kind of work carries the children. Modern children—and we speak from experience of children's time-schedules in several places and in different parts of the country, both in cities, large and small, and in rural districts—modern children in our present day have comparatively little time for real work outside of school hours, and a great many parents are decidedly averse to their doing much that demands home work or that keeps them shut in during the few free hours of the day. Personally we would question very seriously the wisdom, the justice, in the light of their physical needs, of asking children to give up afternoon hours, or much time on Saturday, to work that requires them to stay in-doors.

Of course it is legitimate to demand that children spend some time on religious education. They must know the Faith which they believe and upon which their lives are to be based and lived. To imagine that we are advocating, or in the least degree urge, that no time should be spent in religious learning, outside the hour or so of Sunday school on Sunday morning, is to draw quite a wrong conclusion.

OUR PROBLEM IS RAISED by the fact that something more is wanted than self-expression. We need definite, clear, sharply defined, and absolutely accurate knowledge on a variety of religious facts. We must secure in Sunday school for religion just what is secured in the day school by its work, the acquiring of a fund of knowledge that shall prove effective as a working fund for after years. This body of knowledge must include two sorts of facts. On the one hand we have a mass of material that should be known, but may be known with lack of accuracy in detail. It, for example, is immaterial to know the names of the stations of the wanderings of Israel in the wilderness, a knowledge that might quite easily come from tracing these journeys on a map and locating, so far as they are known, the different stations. It is again immaterial to know accurately the names and order as given in St. Matthew, of the Twelve Apostles. It is not immaterial to know that there were twelve Apostles, or that the children of Israel wandered in the wilderness for forty years. It is immaterial to know the details of the law of murder as given in the Old Testament. It is not immaterial to know the Sixth Commandment or Christ's interpretation of it. So we find that there is a body of knowledge that is useful, practical, no doubt, in its bearing and application to life, but not essential as something to be learned accurately. On the other hand there is another body of truth that does need decided and accurate grasp and positive knowledge. Such truths as are stated in the Catechism, the simple statements of the Faith, which can be, and ought to be, taught children dogmatically: the plain interpretations of the commandments in the light of their own life (things not of equal value), knowledge of prayers, the familiarity with the services in the Prayer Book leading to practical ability to take part in them; knowledge of the Bible of such a kind as will enable one to turn promptly to the books (the knowledge of the contents would come in the other group); these and similar things must be learned absolutely, verbally, and accurately. They may be acquired through deductive methods, they may—or some of them, as, for instance, the books of the Bible, or services in the Prayer Book may—be learned experimentally. But however they be learned, they must be learned as a last resort so perfectly that they become a part of the formal memory.

MEMORY, WE LEARN in our psychology, is the power of the mind of recalling associations. If this be true, we can see quite quickly how we must establish in the memory those things that are to be learned accurately. We must make for them a body of associations. We must see to it that they become the center of a group of strong and permanent associations. We must again allow time for these associations to become fixed before we give more or divergent associations. Professor Münsterberg, in his interesting book, *Psychology and the Teacher,* reminds us of a truth that is too often forgotten: "We destroy our learning," he says, "unless we give to our minds plenty of time for absorption instead of rushing from new to new material." There must be opportunity, yes, there must be definite effort on the part of the teacher to secure a deep impression upon the mind if any truth is to abide in it. It is at this point that we might well insist upon the need of frequent reviews. The suggestion in the *Marden Manuals* of a review each month may seem at first sight too frequent; but it is sound from the standpoint of acquired results.

Akin to this is the suggestion that moderately slow repetition of what is to be learned, with attention to those parts which are near the middle of the series, is essential to successful memorizing. These middle facts are the most easily forgotten, as Miss Calkins has shown us, and if we want to secure a full grasp of the subject we must stress its weakest link.

Mere verbal memory is most easily acquired between the ages of 8 and 12, but by using a slightly different method, as valuable results can be attained later. Then, in place of the oft-repetitions of memorizing verbally, or in addition to them, there will be the conscious connection established between them and what is already in the mind. For instance: To teach a child, who knows the order of the service in Morning Prayer, that for Evening Prayer without regard to the former, would be perfectly possible, but perfectly senseless. The known facts must be the basis for the new; and the new knowledge can be readily added to or developed from the old.

For getting the best results in memory work we must aim then at securing first of all a clear impression, which is to be deepened by frequent and regular repetition, and made permanent, partly by connecting it with the old, and partly by such frequent reviews as will ensure its becoming a part of the mass of material with which the mind is supplied.

OF THESE TWO KINDS of knowledge, that secured by activities, or that secured by memoriter work, if both cannot be done, the latter is, we believe, the more important. The former can be secured to some extent in the class period, the latter is best secured in quiet at home. However successful the class work

is in the activities and in the kind of knowledge that does not call for absolute accuracy, yet if along with it there be not the acquiring of this body of material which we have found is of first importance, then the work of a given class is missing something of what it should be, and in so far, the work of that school is a failure. The material which is called memoriter work should be insisted on primarily; the other work with its lessons of living, and its self-expression, will follow naturally. How much of this is acquired will depend largely upon the children; more on them than on the teacher. But, be it more or less, if it results in character, and is accompanied with training in those truths which are fundamental to life, then the work done for those children is successful and they are learning the necessary things.

CONQUERING DEATH

By the Rev. R. B. Nevitt

PESSIMISTS will regard the word "conquering" in this phrase as a participle, yet Christians must regard it as a gerund—if we may borrow the technical terms of the Latin grammars. Yet many a Christian must find it hard to withhold agreement with the pessimist. Death does seem to be a conqueror. Alike when the heathen dies and when the Christian dies, death separates him from his fellow men. He is removed from our sight and his familiar haunts know him no more. What then is the advantage of the Christian? Is it indeed "much every way"? We look for the Resurrection of the dead, but we look also for Judgment, and some will rise to meet the second death. Is it only our more or less accidental possession of the knowledge of the true God that shall save us from that awful fate? That may give Christians a doubtful future advantage, but of what present power is it to us, when we mourn the lost to earth?

Faith is a goodly anchor to ride to when we lie in port, says one, secure from the raging storms without the harbor. But when the storm reaches us, when sorrow lays his stern hand upon us, will Faith hold? Not unless it has a good ground to cling to.

Let the chains be ever so sound, the anchor ever so solid, the ship will drift unless the bottom of the harbor afford a strong grip. There is but little hope for the ship that drags her anchor on a lee shore in a hurricane. Full sorely is the ship wracked that cannot pay out a long cable to let her swing to the waves. If there be no room, the anchor will become a source of danger almost as great as the beetling rocks on the shore; the ship will not come scatheless through the storm. So is it with men in times of sorrow, when they mourn the dead that were dear to them. Some cry out against the cruelty of God. Some come through the conflict numbed, straining at their chains, dully pursuing the old practices of religion, as if they had taken of the myrrh and vinegar put to the lips of the Crucified. Life has lost all its joy. And they wonder at those who can go cheerfully about their work once more after such a loss, thinking perhaps that they could not have loved much, who show so little the marks of sorrow.

Such were the Apostles on that first Good Friday. Stunned by the awfulness of the calamity, swept off their feet by the complete wreck of all their aspirations, they could but dully repeat over and over again to themselves like men in a dream, "We trusted that it had been He which should have redeemed Israel." How soon their sorrow was to be turned to the joy that no man could take from them! "Yes," may one reply in like sorrow, "but they saw Him again, while I see neither the Risen Lord, nor my departed friend."

Is it not better to face one's doubts, better to lay them bare, than to allow them to work in insidious secrecy till they grow beyond our power to lay them? Truly the heathen have their books of comfort and consolation in the time of sorrow; but who would now turn for solace to Cicero or to Lucian? Is there no balm in Gilead? "Is it not because there is no God in Israel?"

Then what can we Christians say or think more than these? What is the source of our sorrow? Is it not the division that death makes?

Here it removes a man from our own midst, and we see him no more. When Lincoln fell before the bullet of the assassin, was there not an exceeding bitter cry raised, asking, "Who now shall lead us to peace?" When Stonewall Jackson fell in battle, did not stout Southern hearts tremble and fear for their cause in the loss of that marvellous leader of men? So has it ever been when some great man is called hence by the grim spectre. Why do we grieve? Is it not for the broken ties? He was united to us by his labors for the common benefit of all. He was a fellow citizen. Our own choice had fallen on him.

Even in lesser degrees of publicity, in the humbler walks of life, it is the breaking of the ties of comradeship which fills our eyes with tears. Our choice again had something to do with our union. Deliberate choice had made up fellow townsmen, or fellow laborers. Deliberate choice had made us tread much the same paths in life. And now the tie is broken.

Or it may come nearer home. Some tie of natural affection may have snapped. Even though we may never have seen the cousin now departed, yet his death affects us more than that of a neighboring citizen. It was no choice of ours that bound us to him, merely the accident of birth. And yet we mourn the broken tie.

How much more keen and piercing is the grief when death visits our own homes. Ties are then broken which were not of our own forging. But they are the closest ties of earth. Are we, after all, the playthings of blind Chance? So may the heathen think. So may the world.

Can the Faith of Christ offer us a tie which shall not be broken, a bond of union which death cannot affect? The natural man is bound to his fellow by political life in its widest sense, as Aristotle uses the term. He is bound by his family life. He is bound by friendship, by like tastes, by community of interest. In Christian and heathen alike, death snaps all these ties. It is a Christian poet who sings:

> "But O for the touch of a vanish'd hand.
> And the sound of a voice that is still.
>
> "Break, break, break,
> At the foot of thy crags, O Sea!
> But the tender grace of a day that is dead
> Will never come back to me."

Well did Horace call the ocean *"dissociabilis,"* for it parts asunder men of different races. Not idly did St. John foretell that in the new heaven and the new earth, "there was no more sea." There, can there be no parting, no sundering of the ties that bind us. But shall we have to await the Resurrection for that happy hour? Then is the Kingdom of Heaven not really established on earth.

The Church does give us the answer, does provide us with an irrefragable bond of union, a bond which death cannot break, a bond which outlasts time. It is the bond of Love; not the bond of merely natural affection, but the gift of the Holy Ghost, Himself the very bond of peace and of all virtues, without which whosoever liveth is counted dead before God. It is a bond known only to Christians, a bond which the world cannot know, so long as it is called "the world." Christ came to give us life, a more abundant life. When we were baptized, that eternal life began in us. It is the life of God the Holy Ghost, and God is Love. It is the life of Love that has no ending. It makes one the Church on earth and the Church in Paradise. It is a bond of union that none can know but the baptized. It is a supernatural tie, and the world knows not things spiritual. They are discerned only by the spiritual. In our acts of Holy Communion we are at one. "With angels and archangels and all the company of heaven" do we plead the Sacrifice. No wonder that the Catholic Church offers the Requiem Eucharist, for it is her answer to our questionings and the sign of her conquest over death.

THE ROBIN

My heart leaps up when first I hear
The robin's notes, so loud and clear,
As from the top of some tall tree
He fills the air with minstrelsy.
Clear as a bell, his wild notes ring—
The tremulous harbinger of spring.
His bursting throat with gladness swells
As to the world he gaily tells
The joy and happiness he feels;
And as the morning gently steals
Across the sky, what welcome cheer
After the winter, cold and drear
To hear again the welkin ring,
And joy to many a tired heart bring.
And as the sun sinks in the west,
And all the birds have gone to rest,
Dear Robin Redbreast thinks that he
Should sing the birds their lullaby,
As perched upon some swinging limb
He sings to them his evening hymn.

Henry A. Pershing.

Church Kalendar

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Mar. 31—Sixth Sunday (Palm) in Lent.
Apr. 1—Monday before Easter. Fast.
" 2—Tuesday before Easter. Fast.
" 3—Wednesday before Easter. Fast.
" 4—Maundy Thursday. Fast.
" 5—Good Friday. Fast.
" 6—Saturday. Easter Even. Fast.
" 7—Easter Day.
" 8—Monday in Easter Week.
" 9—Tuesday in Easter Week.
" 14—First Sunday (Low) after Easter.
" 21—Second Sunday after Easter.
" 25—Thursday. St. Mark, Evangelist.
" 28—Third Sunday after Easter.
" 30—Tuesday. Eve of SS. Philip and James.

KALENDAR OF COMING EVENTS

Apr. 11—Special Session of the House of Bishops, New York City.
" 16-19—Church Congress, St. Louis, Mo.
" 23-24—Twentieth Annual Conference of Church Clubs, Baltimore, Md.
" 24—Arizona District Convocation, Tucson.
" 24—Louisiana Dioc. Council, New Orleans.
" 24—Massachusetts Dioc. Conv., Boston.
May 1—Alabama Dioc. Council, Birmingham.
" 1—New Mexico Dist. Convocation, Silver City.
" 1—Western Massachusetts Dioc. Conv., Great Barrington.
" 7—New Jersey Dioc. Conv., Mount Holly.
" 7—Pennsylvania Dioc. Conv., Philadelphia.
" 7—South Carolina Dioc. Conv., Beaufort.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ARIZONA.

Rt. Rev. J. W. Atwood, D.D.

CHINA.

HANKOW:
Miss Elizabeth P. Barber of Anking.
Deaconess Edith Hart of Hankow.
Rev. S. Harrington Littell of Hankow.
Rev. Dudley Tyng of Wuchang.
Miss M. E. Wood of Wuchang.
WUHU:
Rev. and Mrs. C. F. Lindstrom, of Kiukiang.

JAPAN.

KYOTO:
Rev. K. Hayakawa, of Osaka.

NEVADA.

Rt. Rev. H. D. Robinson, D.D.

THE PHILIPPINES.

Mrs. Anne Hargreaves, of Baguio.

SPOKANE.

Rt. Rev. L. H. Wells, D.D.

UTAH.

Rt. Rev. F. S. Spalding, D.D.

Personal Mention

THE Rev. DAVID C. BEATTY, rector of Trinity Church, Watertown, S. D., who has been away from his parish for a month by order of the doctors, has returned to his work, his health being greatly improved.

THE Rev. NELSON R. BOSS, who recently resigned the rectorship of Trinity Church, East New York, on account of illness, has been made *rector emeritus* of the parish.

THE Rev. PERCY J. BROWN, senior curate of St. Peter's Church, Philadelphia, Pa., will sever his connection there on April 10th, and after a short vacation will become canon of Christ Cathedral, St. Louis, Mo.

THE address after April 7th of the Rev. SHERMAN COOLIDGE will be changed from 303 West Oak Avenue, Enid, Okla., to Faribault, Minn.

THE address of the Rev. JOHN B. FALKNER, D.D., is changed from 3306 Arch street to 259 South Forty-fifth street, Philadelphia, Pa.

THE Rev. R. B. GOODEN, formerly rector of St. Luke's Church, Long Beach, Cal., is now headmaster of the Harvard Military School for Boys at Los Angeles.

THE Rev. APPLETON GRANNIS, formerly a curate at Trinity Church, Boston, who has been temporarily in charge of St. Anne's Church, Lowell, Mass., has accepted a call to become rector of the parish.

THE Rev. JOSEPH H. HARVEY, who has been priest-in-charge of St. John's Church, Tuscumbia, and Grace Church, Sheffield, Ala., for the past two years, has accepted a call to the rectorship of St. Paul's Church, Mexico, Mo., and will enter upon his new work about April 12th.

THE Rev. JOHN C. JAGAR, rector of Emmanuel Church, Cleveland, Ohio, has resigned the rectorship of the parish, the resignation to take effect on May 1st. Ill health has forced Mr. Jagar to take this step, and he will take a rest for a few months from parish work.

THE Rev. M. S. KANAGA has resigned the charge of the missions of St. Andrew's, Akron, Ohio, and St. Andrew's Barberton, Ohio. The former has been placed under the charge of the Rev. Samuel N. Watson, D.D., rector of St. Paul's Church, and the latter under the Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, Ohio.

THE Rev. G. R. MESSIAS, formerly rector of St. John's Church, Olympia, Wash., is now in charge of St. Mark's Mission, Glendale, Cal. (diocese of Los Angeles).

THE address of the Rev. DONALD MILLAR is changed from 24 East Elm street to 26 Lincoln avenue, Greenwich, Conn.

THE Rev. JOHN F. NICHOLS, formerly rector of Christ Church, Middletown, Conn., who was compelled to go south for his health, has so far improved that he has been able to take services at Ormond, Miami, and Cocoanut Grove, Fla. At the latter place he recently made the address at the laying of the cornerstone of the new Christ Church.

THE Rev. ROY J. RIBLET, formerly curate at Emmanuel Church, Cleveland, Ohio, is now rector of Christ Church, Oberlin, Ohio.

THE Rev. FREDERICK C. ROBERTS, formerly rector of the Church of the Good Shepherd, Allegan, Mich. (diocese of Western Michigan), is now rector of Grace Church, Toledo, Ohio, and priest-in-charge of the mission of the Annunciation, Bowling Green, Toledo.

THE Rev. JOHN L. SCULLY, formerly assistant at Holy Trinity Church, Harlem, N. Y., is now in charge of St. Mary's Church, Manhattanville, N. Y.

THE Rev. J. W. STEWART will become senior curate at St. Peter's Church, Philadelphia, shortly after Easter.

THE Rev. HARRY D. VIETS will become second curate of St. Peter's Church, Philadelphia, Pa., about the middle of April.

ORDINATIONS

PRIESTS

NEW YORK.—In Grace Chapel, New York City, on Tuesday, March 19th, the Rev. NATHANIEL BABCOCK GROTON was advanced to the priesthood by Bishop Greer. The sermon was preached by the Rev. George H. Bottome, vicar of the chapel, and the candidate was presented by his father, the Very Rev. Dr. Groton, Dean of the West Philadelphia Divinity School. Mr. Groton will continue his work in Grace parish for the present.

TEXAS.—At All Saints' Church, Cameron, Texas, on December 21st, 1911, the Rev. A. DONALDSON ELLIS, who has been deacon-in-charge of St. Luke's, Belton, and All Saints', Cameron, was advanced to the priesthood by Bishop Kinsolving. The Rev. W. P. Witsell of Waco, presented the candidate, and the Rev. W. W. Daup of Bryan, preached the ordination sermon. The Litany was read by the Rev. Curtis Fletcher of Temple. Mr. Ellis remains in charge of the work in his present field.

WASHINGTON.—In the Little Sanctuary, Washington, D. C., on the Feast of the Annunciation, the Rev. WALTER W. REID, formerly curate of St. Thomas' Church, Washington, was advanced to the priesthood by Bishop Harding. Mr. Reid will take up work in the diocese of Vermont.

DIED

BIDDLE.—Entered into Life Eternal, on March 13th, 1912, at Philadelphia, CATHERINE C. BIDDLE, daughter of the late Charles Biddle, in her 96th year.

BROOKMAN.—Entered into rest at West Park, N. Y., on Tuesday, March 19th, 1912, SARAH CARLTON BROOKMAN, daughter of Col. Rowland and Susan Merrill Carlton, and wife of John V. Brookman, senior warden of Ascension Church.

"Asleep in Jesus."

MEMORIALS

EDWARD LIVINGSTON DAVIS

At a meeting of the wardens and vestry of All Saints' parish, Worcester, Mass., held on the eleventh day of March, A. D., 1912, the following memorial was unanimously adopted:

Ten years ago the vestry of All Saints' reluctantly accepted the resignation of their senior warden, EDWARD LIVINGSTON DAVIS, after many years of faithful service. To-day we are called together to take action upon his death which occurred on the second day of this month.

A comprehensive study of Mr. Davis' active service in the parish would cover a period of more than half a century. Upon the minutes of the vestry was recorded, at the time of his release from the duties of senior warden, a brief history of his official services. There was reference to the prominent part he had taken in both the old diocese and the new, his recognized position in the Church at large through repeated elections to the General Convention, and also his devotion and generosity to the home Church he loved so well.

Especially should be gratefully remembered the personal effort and financial aid which contributed so largely to the erection of the new church in 1877. He was a vestryman in 1860, and continuously to the end, junior warden in 1881-2 and senior warden from 1883 to 1902. He was chosen to represent his diocese in the General Convention of 1883 and always regularly afterwards with perhaps a single exception. Our new diocese of Western Massachusetts has doubtless been more indebted to him than to any other layman during the arduous task of organization and his succeeding years of responsibility. In Worcester he welcomed the arrival of each new mission as the growth of the city demanded it notwithstanding the apparent inroads successively made upon the ranks of the mother parish; and the four new churches have abundant reason to remember his generosity to them in their feebler days.

The records of this body are replete with evidences of Mr. Davis' unfailing interest in the concerns of this parish. His counsel was usually sought first upon every important occasion and his discernment, grasp of detail and sound business judgment lent a merited weight to his opinion. He was a man who held broad views and who felt a keen sense of duty.

Mr. Davis' nature was characterized by human qualities of an attractive order. His warm regard for All Saints' led him to open his heart very frankly at times, when questions of moment came before the vestry, so that our relation to him seemed quite an intimate one. Always fair-minded, he never hesitated to plead a favorite cause in the face of adverse opinion. Occasionally, an unscrutable reserve would reveal the fact, as we learned to understand, that his mind was not yet convinced while still open to conviction. No member of this vestry will forget the delightful enthusiasm with which he approached a subject that was near his heart, often kindling a like degree of interest and sympathy in the minds of others.

Now that he has gone from us he will be sadly missed, but there remains to us the testimony of his life of usefulness and honor, and the memory of his gracious presence will long survive.

W. S. B. HOPKINS,
Clerk of the Vestry.

MARGARET LEDYARD POWERS

Entered into Eternal Life at Coldwater, Michigan, March 5, 1912, MARGARET LEDYARD POWERS, aged 82 years, daughter of Samuel Ledyard, Esq., and Sophia Childs, a lineal descendent of Major Benjamin Ledyard and Captain Timothy Childs, both of Revolutionary fame, and herself the oldest living graduate of the once famous Maplewood Seminary at Pittsfield, Mass. Born at Poultneyville, New York, in 1830. Married in 1850 to David Cooper Powers, M.D., of Croyden, N. H., and settled in Coldwater, Michigan, in 1855.

Inheriting the sturdy principles of her forbears, endowed with all of the gracious qualities of a true woman, she brought them all to bear upon a long and useful life.

Widowed for twenty-five years. She was a devoted wife, always a loving mother, and from her home had always radiated those ideals that are the inevitable result of good breeding, culture, and refinement.

But her devotion, through the Church, to her Lord and Master, no words of the writer can fittingly describe, and to which the expression of her Bishop and former rectors gratefully attest, holding fast to that most precious legacy, the "Faith once for all delivered to the Saints"; thoroughly informed, with an unalterable conviction of the faith that was in her; her loving interest in the home parish for over fifty years; her gentle aggressiveness in all missionary work, made her a wonder and delight to her Fathers in God and an inspiration to all with whom she came in contact.

In her passing away the Church has lost one of its earthly and militant saints, but she has left an example of loving devotion, willing sacrifice and service that will last here beyond the lives of all contemporaries.

This inadequate, though sincere appreciation, is but the feeble expression of one who was permitted to know her through thirty years of life's intimate relation, a grateful

SON-IN-LAW.

ELEANOR BOIES TILESTON

Eleanor Boies Tileston, daughter of Mary Wilder and the late John Boies Tileston, died of scarlet fever in Milton, Massachusetts, on Thursday, March 7th, in the twenty-sixth year of her age. She was a communicant of the Church of the Holy Spirit in Mattapan, where a memorial service was held on Saturday, March 9th.

Hers was a nature always bringing sunshine into other lives from the joyful brightness of its own; a deep religious faith which controlled everything, and led her to devote her life to helping those less fortunate; unceasing thoughtfulness of others even in the last stages of a mortal illness; a fearless, serene fronting of pain and death.

PAROCHIAL MISSION

Parochial Mission at St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, from March 29th to Easter Day, given by the Fathers of the Order of the Resurrection, of England. Preaching every night at 8 o'clock, and at 11 A. M. and 4 P. M. on Sundays. A Retreat for women will be held on Friday, March 29th. Applications should be made to the Mother Superior, Holy Name Convent, 419 Clinton street. Rally for men on March 29th at 8 P. M. Father Seyzinger will preach the Three Hours on Good Friday.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: The Living Church, Milwaukee, Wisconsin.

WANTED

Positions Offered—Clerical

RECTOR wanted for St. John's Church, Parsons, Kansas. Must be young and unmarried. Salary at beginning $900 annually. Address William Fairfield, clerk of vestry.

Positions Wanted—Clerical

PRIEST desires temporary duty at once for two or three months. References: Bishop Cheshire, Rev. Dr. Pittenger, and Rev. M. A. Barber. Apply Rev. Albert New, Raleigh, N. C.

Positions Offered—Miscellaneous

WANTED.—Organist and choirmaster for Episcopal Church in Chicago suburb. Boy choir and club work to be organized. Answer giving experience and references. Address, "Treasurer," care Living Church, Milwaukee.

Positions Wanted—Miscellaneous

ORGANIST AND CHOIRMASTER, first-class man desires immediate position. Fine player, expert, successful trainer, conductor and well-known recitalist. Cathedral trained, graduate of London, England, and pupil of the late Sir John Stainer. Churchman. Ten years American experience. Highly recommended by clergy and eminent musicians. Address "Organist," 1808 Chicago Avenue, Evanston, Ill.

WANTED.—By a high-school girl, 16, a position from June 22nd to September 1st, as mother's helper, or companion for invalid child. Refined Church family, country or shore, Eastern states preferred. Early correspondence solicited. References exchanged. Address "Elizabeth," care Living Church, Milwaukee.

A THEOLOGICAL STUDENT desires work June to September. Stenographer (own machine), experienced organist. Would train choir. Write "Student," care Living Church, Milwaukee.

ORGANIST AND CHOIRMASTER of Trinity Church, Lenox, Mass., desires appointment elsewhere. Has filled present post for the past fifteen years. Address Edward Witherspoon, Lenox, Mass.

THE REV. HENRY B. BRYAN recommends educated, refined young lady, with knowledge of German, as Travelling Companion during summer for expenses. Address EAST DOWNINGTOWN, PA.

ATHLETIC COACH and Physical Director for Boys' School or club work. Can teach or train choir. Best references. Address L. B., care Living Church, Milwaukee.

MATRON AND NURSE, years' experience with children, desires responsible position. References. Address, "New York," care Living Church, Milwaukee.

DEACONESS, experienced in parish work, desires position in the East. Address Deaconess, Living Church, Milwaukee.

STENOGRAPHIC position in Church work. Address "Z," care Living Church, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address Sister in Charge Altar Bread.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. The Sisters of St. Mary, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. Bloomer, Box 173, Peekskill, N. Y.

PARISH AND CHURCH

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

DUTY FREE VESTMENTS.—American Churchwoman, trained abroad, gold metal embroideress, solicits orders for her London studio; vestments, stoles, cassocks, cottas, banners, etc. Exclusive designs. Highest testimonials. Miss Lamb, 3445 Walnut street, Philadelphia, Pa.

ORGAN.—If you desire an organ for Church, school, or home, write to Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

FOR SALE.—Hook and Hastings Pipe Organ in good condition. Two banks of keys. Full set foot pedals. 13 stops. Hand pumped. $500. Church of the Atonement, Tenafly, N. J.

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FOR SALE

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FOR RENT

FOR RENT.—Private office, Church Missions House, 281 Fourth Avenue, New York City. Apply Secretary, Daughters of the King, Room 55.

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APPEALS

SIX DOLLARS will keep a family from starving to death in the China Famine. Please send your contribution to-day to the Red Cross Society, Washington, D. C.

NOTICES

IN HIS NAME

Who will send a small parcel with Easter tidings to some sad home? If pastors in remote places will send names and addresses of "shut-ins" and other poor, this office will act as secretary, and assist otherwise. Box 333, Hyattsville, Md.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. Elliott White, 960 Broad Street, Newark, N. J.

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Rev. Alfred J. P. McClure, *Treasurer*,
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No. 56—PRAYER BOOK PREPARATION FOR CONFIRMATION. By Bishop Edsall.

No. 64—CONFIRMATION AS THE FULFILMENT OF DIVINE PROMISES. By the Rev. William A. Masker, Jr., sometime Dean of Christ Church Cathedral, Salina.

The above sold at the rate of $1.00 per hundred.

No. 108—CONFIRMATION. Its Authority, Obligation, and Purpose. By the Rev. A. W. Snyder.

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A great many thousand people were pleased and charmed with Bishop Tuttle's Christmas Letter. THE YOUNG CHURCHMAN CO. alone sold 4,500 copies and could get no more, and so disappointed many customers. The

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is now ready. It is quaint and monosyllabic as the former; and in its artistic attraction we think it superior to the Christmas Letter. We hope we have enough to go round, but send orders early to make sure. 10 Letters in a box, 80 cents postpaid; or 5 Letters postpaid for 50 cents. No orders accepted for smaller quantities. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

[*All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.*]

COLUMBIA UNIVERSITY PRESS, New York.

Attitude of American Courts in Labor Cases. By George G. Groat.

FLEMING H. REVELL CO. New York,

The Battle of Principles. A Study of the Heroism and Eloquence of the Anti-Slavery Conflict. By Newell Dwight Hillis, D.D. Price, $1.20 net.

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LONGMANS, GREEN & CO. New York.

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ROBERT APPLETON CO. New York.

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Thomas J. Shahan, D.D., Conde B. Pallen, Ph.D., LL.D., John J. Wynne, S.J., assisted by numerous Collaborators. In Fifteen Volumes. Volume XIII.

THE MACMILLAN CO. New York.

Earth Features and Their Meaning. An Introduction to Geology. For the Student and the General Reader. By William Herbert Hobbs, Professor of Geology in the University of Michigan, author of "Earthquakes, an Introduction to Seismic Geology," "Characteristics of Existing Glaciers," etc. Price, $3.00.

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A. R. MOWBRAY & CO. LTD. London.

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The Blessed Sacrament and Unity. By Gerard Sampson, C.R., House of the Resurrection, Mirfield.

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Easter Cards and Booklets.

THE CHURCH AT WORK

SUNDAY SCHOOL INSTITUTE OF THE DIOCESE OF PITTSBURGH

The Spring meeting and conference of the Sunday School Institute of the diocese of Pittsburgh, was held in the parish house of the Church of the Ascension, Pittsburgh, Pa., on Monday, March 11th.

The conference opened at four o'clock with devotional exercises by the Rev. Robert N. Meade, president of the Institute and rector of the Church of the Redeemer, Pittsburgh. A general conference followed on "Some Pressing Needs Of The Church School": (a) Missionary Intelligence; (b) Better Organization; (c) Boy Leaders; (d) Means for Recruiting the Teaching Force. The conference was ably presided over by the Rev. John Dows Hills, D.D., rector of the Church of the Epiphany, Bellevue.

An evening session of the conference consisted of a report from the Rev. D. L. Ferris, associate rector of Calvary Church, Pittsburgh, Pa., delegate to the departmental convention of the Third Department, at Washington, D. C. This was followed by a report from the director of the Home Study Class of the Institute, the Rev. John R. Wightman of St. Paul's Memorial Church, Pittsburgh. The Rev. S. U. Mittman, Ph.D., secretary of the Third Department, then gave an interesting address on "The Teacher's Privilege, Opportunity, and Reward." Bishop Whitehead spoke regarding the Sunday school's relation to the Church.

A unique feature of the gathering was a Sunday school exhibit of graded lesson material, maps, charts, missionary methods, administration systems, records, etc. This exhibit was the combined work of several of the Sunday schools of the diocese. The conference was splendidly attended and gives promise of greater things, more especially for the smaller Sunday schools connected with the Institute.

DIOCESAN MISSIONS IN SOUTHERN VIRGINIA

Seldom have the missionary activities of a diocese been so well presented as in a pamphlet of a hundred pages issued on behalf of the Church Extension Board of Southern Virginia. Wherever diocesan money is spent, we have here a showing of what has been accomplished by it, generally accompanied by an illustration making the story tangible and concrete. Here we see a group of mountain children that have been gathered together for training by the Church; again we see a "mission home," used as a center for workers and for work. Types of mountain homes, mountain industries, and mountain people show the unique requirements of this most interesting form of missionary work. One mountain Sunday school, one learns, has enrolled 136 children in a single year, "and leaves out the many forbidden to us by that queer faith, the 'Old Hardshell or Primitive Baptist,' considering, as they do, that to teach a child anything from the Bible is wicked." Successive steps in another mission show an old log cabin first used for services and teaching, where "a young woman of about eighteen recited her first lesson in the primer"; then a better but still very humble cabin similarly used; and finally, when "the people themselves said they must have a church," the result of the earlier teaching is shown. There are also interesting stories of work in other than the mountain sections of the diocese, showing in admirable manner what the Church is doing in the southern half of the "Old Dominion" by her Church Extension Board. The pamphlet, which is a model for a diocesan missionary survey, reflects great credit upon its compiler, the Rev. G. Otis Mead, Financial Secretary, from whom, no doubt, copies may be obtained (Christiansburg, Va.).

THE WORLD IN CINCINNATI

"Episcopal day" (March 19th), at the "World in Cincinnati," the notable missionary exposition being held in Cincinnati, Ohio, in Music Hall and the adjoining halls, which housed the General Convention of 1910, was a red-letter day in local history.

A luncheon to men at one o'clock was attended by seventy-five representative laymen. Gideon C. Wilson, Esq., chancellor of the diocese of Southern Ohio was in the chair and introduced the Rev. A. M. Gardner of England, a Congregationalist, who made a pleasing address of welcome on behalf of the governing board of which he was secretary. Short talks were also made by the Rev. Dudley Tyng of Wuchang, China, and Rev. J. E. Freeman of Minneapolis who was in the city addressing the noon-day meetings.

The afternoon meeting of the Woman's Auxiliary and the Junior Auxiliary of the vicinity, with representatives from several of the societies, both in the diocese of Southern Ohio and the diocese of Lexington, was in charge of Mrs. Brown, convocation vice-president, who introduced Miss Julia C. Emery, the general secretary. Other speakers were Deaconess Edith Hart of Hankow, the Rev. Arthur R. Gray, educational secretary of the Board of Missions, and the Rev. Dudley Tyng of Wuchang. The meeting closed with a few earnest words from the Rev. J. E. Curzon of Chicago, secretary of the Fifth Missionary Department.

An evening mass meeting was addressed by the same speakers and the Rev. Arthur Dumper of Christ Church, Dayton, who made a most telling plea for missions showing the responsibility this country had for not alone taking ideas of education and civilization and modern progress to the Orient, but also to care for the religious need of these great peoples, particularly the Chinese. Deaconess Hart was very happy in her remarks, painting a graphic word picture of the tremendous need in China and the brave and enthusiastic way in which women are training other women to take the message of Christ to the soul-hungry multitudes in their homes.

The Rev. Dudley Tyng, grandson of the Rev. Dudley A. Tyng, who from 1855 to 1858 was rector of Christ Church, Cincinnati, presented stereopticon views from photos taken during the Chinese revolution and of the most intense interest, throwing light on that remarkable rising against the Manchus. He quoted General Li, now vice-president of the Chinese Republic, himself a Christian, as saying that the Christian Church through the missionary schools, and colleges and literature, had been the greatest factor in the transformation of China from a despotism to a democracy.

A more careful and generous representation of our own work, home and foreign, it seems might have been provided for. In spite of local efforts there was not much in the exposition that was Episcopal or Anglican. This was probably not the fault of the promoters, but the failure of our own authorities to grasp the opportunity. Perhaps they thought it was not "expedient at this time."

There was no representation of our work among the negroes, although Hampton had a large exhibit; no exhibit of our work in Hawaii, though that country had a prominent place; Boone college, China was represented by a model of the new library. Our work in the mountains of Kentucky, Tennessee, and North Carolina, was not to be found, although Berea had a splendid showing. The Church of England's missions could not be found at all; perhaps their work was lumped in with the general facts presented, but realizing that the exposition was first given in London it is strange it was not more noticeable.

The whole exposition was however instructive, and if the Church, with all the means available, were to present her missionary work by models, pictures, diagrams, lectures, stereopticon slides, etc., a very creditable and interesting display could be made, and that without expense, if a reasonable admittance fee were charged, in any of the larger cities of this country.

A CORRECTION

Notice appeared in the Living Church on March 16th that the Woman's Auxiliary of the diocese of Long Island would have its Annual Quiet Day at Saint Paul's Church, Brooklyn, on March 29th. This Quiet Day is the Annual one given by the Resurrection Fathers, an invitation to which was extended to the women of the diocese. It was not the official Quiet Day of the Auxiliary.

BISHOP MANN'S VISITATIONS IN NEW MEXICO

Bishop Cameron Mann, acting Bishop of New Mexico, who has been making visitations in the District, accompanied by Mrs. Mann, returned to North Dakota on March 18th. Twelve principal centers were visited and two new outside points—Santa Rita, which is among the copper mines, and Clovis, a city of the plains. At each point the Bishop and Mrs. Mann received a warm reception, though the recent death of Bishop Kendrick and the season of Lent prevented any particular social evidence of appreciation of their presence in the district. The Bishop made his headquarters at the home of the Archdeacon of New Mexico at Albuquerque.

The Confirmation classes were as large at least as in any former year. At Clovis the Bishop opened the guild hall of St. James' mission, which was recently built. The work at this point illustrates the work that is being done in some of the new towns of the state. The great distance between the larger towns makes it necessary to group minor points about larger points where a priest is

located, or as is hoped for Clovis, it is made a centre itself. If a new town shows evidence of larger growth and permanency it is given particular attention and later made part of a group.

The American pioneer settlement at Belen, the "cut off city," Clovis, the "magic city," and Fort Sumner, the "fruit city," is not more than four to six years old. At two of these points, Belen and Clovis—Fort Sumner will soon have a guild hall—the Archdeacon has built substantial buildings on the "dollar for dollar policy," which serve for various mission purposes, and "prophet's chamber" now, and may be partitioned off later into comfortable rectories.

Bishop Mann accepted Mr. Evelyn David Saunders, a member of the Old Catholic Church, as postulant on March 15th, and licensed him as lay reader under the Archdeacon. Mr. Saunders came to New Mexico with the Old Catholic settlement at La Joya. He will devote his time for the present to the study of the Spanish language under Archdeacon Warren.

BISHOP OF DELAWARE DELIVERS HISTORICAL LECTURES

ONE OF THE special features of Lent for the Churchwomen of Wilmington has been the Bishop's instructions in Church History in the chapel at Bishopstead. In response to a request the Bishop consented to deliver a series of addresses on Wednesday and Friday mornings to a class of ladies, the number being limited to forty because of the small size of the Bishop's oratory. The period of history taken up was the first three centuries of the Church, the last address being on the Eucharist in the early Church as preliminary to a corporate Communion of the class. The Bishop is very clear, interesting, and often amusing in his instructions, and the course has been so popular that more are asked for in future. Delaware has known Bishop Kinsman as an active pastor and shrewd executive, but has seen little to remind that he was once a professor of Church History. This recent proof that he is in reality a "Schoolmaster Bishop" has been very pleasing to those who had the privilege of attending the lectures at Bishopstead.

BISHOP TUTTLE SPEAKS IN PITTSBURGH

BISHOP TUTTLE has just completed a series of five addresses at the noon-day meetings conducted under the auspices of the Brotherhood of St. Andrew at Trinity Church, Pittsburgh, his topic being "The Holy Ghost," under the five subdivisions, "A Person, not an Influence Merely," "The Vicar of Christ," "The Inspirer," "The Comforter," and "The Sanctifier." Large crowds of people attended, and were glad of the opportunity and privilege of his presence in the city. During the week he preached on Wednesday evening at St. Stephen's Church, Sewickley, and on Thursday evening at the St. Mary Memorial, Pittsburgh.

RECLAMATION IN CHINA

SEVERAL important pieces of work are being carried on by the Famine Relief Committee and others will soon be under way.

In North Kiangsu 50,000 starving people have been given work in digging ditches which will drain their land and thus help prevent the recurrence of famine in localities where for many years the distress has been greatest.

Near Wuhu, where the Yangtse had in places spread over the country to a width of forty miles, dykes are being rebuilt, which will prevent such floods next year.

In the Hwai river districts work will be started next week, either in deepening the mouth of a river, now silted up, so as to drain its valley, or in building dykes elsewhere, to prevent overflow next year.

About 20,000 men will be at work by March 1st. With their families, and those unable to work, who are fed free, the total is 100,000, practically all of whom would probably starve, if it were not for this help. BUT, there are 2,400,000 others, in the same sad plight, who ought to be employed at once, if their lives are to be saved. Please send your contribution to-day, to the Red Cross Society, Washington, D. C.

DEATHS OF THE CLERGY

THE REV. ROBERT SIMPSON STUART, for the past twenty-four years a priest of the Church in the diocese of Texas, died at his residence in Houston, Texas, on Tuesday, February 5th, 1912, at the age of sixty years. The burial took place in Glenwood Cemetery on the day following, the service being read by the Rev. Peter Gray Sears, rector of Christ Church, and the Rev. R. E. L. Craig, rector of Trinity Church, Houston, with others of the clergy in attendance.

The Rev. R. S. Stuart was born in New Orleans, La., in 1851. He was graduated from the Louisiana State University in 1871. He became a teacher and was the principal of St. Phillip's School for Boys in New Orleans. He was ordered deacon in 1875 by Bishop Wilmer and advanced to the priesthood in 1878. His first rectorship was that of the Church of the Ascension, Donaldson, La., where he began his work amid an epidemic of yellow fever, during which he rendered faithful and devoted service to the stricken community. He remained as pastor of the Donaldson congregation for many years. Successive charges were at New Orleans, and Bastrop, La., and in Texas, where he removed in 1888, at Marshall, Abilene, Palestine, Columbus, and Houston. For several years the state of his health has made active parish work impossible, and he has resided quietly at Houston.

THE DEATH of the Rev. Gustaf Laurentius Sjostrom, a priest of the diocese of Chicago, who has been living in Sweden, occurred on January 27th. Mr. Sjostrom was a graduate of the Western Theological Seminary and was ordered deacon in 1900 and priest in 1901 by Bishop McLaren. For some years he was pastor of Emmanuel (Swedish) Church, Englewood, Chicago, Ill.

MEMORIALS AND OTHER GIFTS

A SET OF beautiful oriental rugs has been presented to the newly rebuilt Church of the Good Shepherd, Binghamton, N. Y. (diocese of Central New York), of which the Rev. H. C. Staunton is rector, by the parish choir and two members of the congregation, to take the place of the former carpeting in the chancel. The floors of the choir and sanctuary have been relaid and finished in hard wood. The chapel of the church has been furnished with new cathedral chairs, the gift of the Sunday school. The men's club of the parish has redecorated their assembly room throughout.

A HANDSOME memorial window in memory of John Beard Jackson has been placed in St. Andrew's Church, Pittsburgh, Pa., by his sisters, Mrs. F. S. Bissell and Miss Mary Louise Jackson. It consists of four panels, and represents the Ascension of our Lord, His figure occupying one panel, and the others being filled with the disciples, and the women kneeling in adoration. Mr. Jackson was for many years warden and vestryman of St. Andrew's parish, and for twenty-five years the superintendent of its Sunday school.

IN TRINITY CHURCH, New Haven, Conn., (the Rev. Charles O. Scoville, rector), a beautiful white marble reredos has been erected, and was dedicated on the Fifth Sunday in Lent, the date of the Bishop's visitation. The reredos is a gift to the parish from Mr. and Mrs. William Farnam.

AN OAK REREDOS in memory of Jacob Coulter, a deceased member of St. John's parish, Roxbury, Mass., will be installed in that edifice immediately, so as to be ready for Easter. It is the gift of his three daughters, Miss R. Coulter, Mrs. S. Driscoll, and Mrs. S. Rich.

THE SANCTUARY of St. John's Church, Newtonville, Mass., has been enriched by new purple altar hangings, given by Mrs. I. V. Moir and Miss Annie Jackson in memory of their mother.

LEGACIES AND BEQUESTS

BY THE WILL of Miss Ellen Cotheal, late of New York City, St. James' Church of Piscatawaytown will receive $66,000 as an endowment fund. This parish is one of the oldest in the state and diocese of New Jersey. The parish already had a large endowment.

ASSISTS IN OLD CATHOLIC SERVICE

THE REV. ANTON A. MÜLLER of St. Boniface's Church, Chilton, Wis., by special invitation participated in the names' day celebration in honor of the Rev. Father Joseph Plaga, rector of All Saints' Old Catholic Church, Chicago, on March 19th. The other clergy present were the Rev. Father Pawlikowski, assistant to the celebrant, and the Rev. Father Bogdanowiz, also of Chicago. The school children, under the direction of the four able teachers of a parochial school three hundred strong and growing, rendered a beautiful programme of singing and speaking, with offerings of numerous bouquets of flowers, which must have been most heartening to the good pastor of this flock of Christ. Father Plaga is a true leader, the right man in the right place.

NEEDS OF HANNAH MORE ACADEMY

NEED BEING greatly felt for the expansion of Hannah More Academy at Reisterstown, Md., an appeal has been issued by the principal, Miss Anna L. Lawrence, with the Bishop's approval, for assistance to obtain more land and a new assembly hall. The school at present owns but five acres and that is insufficient for the sports and for needed sewerage. A new assembly hall is also greatly needed.

THIRTY YEARS IN THE MINISTRY

MARCH 9TH marked the 30th anniversary of Archdeacon James S. Russell's ordination to the diaconate, and the 16th, the beginning of his ministry here as minister-in-charge of St Paul's Church, Lawrencewille, Va., and missionary for Brunswick and Mecklenburg counties. Great and far reaching have been the changes since he came. Lawrenceville was then just a small county seat town. The congregation, small, poor, and struggling, had no house of worship. Except St. Stephen's, Petersburg, there was no other Church building for colored in the diocese. The number of clergy was but three, and about two hundred communicants. That was thirty years ago. To-day there are thirty-three chapels, churches and preaching points, ten colored and five white clergymen. These congregations hold church property valued at nearly $100,000. In the counties of Brunswick, Mecklenburg, and Lunenburg, more directly the field of the Archdeacon, and where he has done the major part of his work, there are now flourishing churches, schools, and congregations, where none existed when he began his work. During his ministry he has delivered 3500 sermons and addresses, baptized 900 infants and adults, presented for confirmation over 800 persons, performed 150 marriages, and conducted over 250 funerals.

In connection with his ministerial work

the Archdeacon founded and is principal of St. Paul's School, the largest missionary and educational work under the auspices of the Church, and the third largest school in the country for the normal and industrial education of negro youth of both sexes. The Normal School had its inception in the parish school started by Archdeacon and Mrs. Russell, January 1st, 1883. At first taught in the vestry room of the chapel, one of his first acts being to induce the Council of Virginia to give $300 for the erection of a chapel, the school soon outgrew its quarters. A new building was put up mainly through the generosity of the late Rev. Dr. Saul, of Philadelphia, Pa. By 1888 the parish school building had become too small. For sometime the practical eye of the Archdeacon had seen the necessity for some school of a higher grade where teachers could be prepared and books and trades taught. After much thought and prayer he decided to do this. On July 2nd, 1888, he bought the first parcel of land for the normal school at a cost of $1000, giving his own notes therefor in payment as he had not a dollar in hand for the purpose nor a cent promised. Contracts were let for lumber and building material. Three days after the first contribution of $5.00 came.

September 24th, 1888, the Normal school was opened in the Saul Building or parish school house, with 3 teachers, and less than a dozen boarding scholars and no money or resources of any kind except the abiding faith of the Archdeacon in the promises of God and the generosity of friends whom he would raise up. From this insignificant beginning the school has grown and prospered so that to-day there are over 25 large and small buildings, all electric lighted from the school's own plant, which also supplies the town, and some of them steam heated; 500 students, 55 officers, teachers and instructors, 400 graduates, over 2500 under graduates, 23 trade and literary divisions and departments, 1600 acres of land; students from twenty odd states of the union and even far off Africa; with a total plant and equipment worth over $200.000. Most of the buildings, including the splendid Memorial Chapel, were put up by student labor of bricks and lumber manufactured on the school grounds.

More important even than these material evidences is the social, religious, and economic influence of the school upon the people it serves. For thirty years the influence of the Archdeacon has ever been on the side of progress, upliftment and the highest social and moral standards and pure religious ideals.

BISHOP TALBOT RESUMES HIS WORK

The Bishop of the diocese has returned to his home at South Bethlehem, and resumed his labors last Sunday, March 24th, by visiting St. Stephen's Church (the Rev. Henry L. Jones, rector), and St. Clement's Church (the Rev. John Talbot Ward, rector), at Wilkesbarre. After three months of illness the Bishop feels that he will soon be restored to perfect health; and the whole diocese is returning thanks for his recovery.

ATLANTA

C. K. Nelson, D.D., Bishop

Death of Miss Sarah Frierson—Noon-day Preachers in Montgomery

The death of Miss Sarah Frierson of Emmanuel Church, Athens, on March 10th, is greatly lamented throughout Georgia. It removes the oldest communicant from this historic old parish, and one of the most devout and faithful. For many years she was librarian of the University of Georgia, and its faculty attended the funeral service in a body. The service was conducted by the Rev. Troy Beatty. The chancel was filled with floral offerings sent from all parts of the state from the University alumni and many others.

The Rev. S. Alston Wragg of Columbus, and the Rev. W. W. Memminger of Atlanta, have preached at the noon-day services in Montgomery, recently. The Rev. C. B. Wilmer, D.D., preached at the noon-day services in Nashville the past week.

BETHLEHEM

Ethelbert Talbot, D.D., LL.D., Bishop

Presentation of Sunday School Lenten Offerings—Debt on Pottsville Church Reduced—Church at Indian Orchard to be Consecrated

The Sunday school Lenten offerings of the diocese will be presented at noon on Saturday, April 27th, at St. Luke's Church, Scranton (the Rev. John R. Atkinson, rector). The various schools will send their offerings by delegates. Bishop Talbot will preside, and the Rev. Wilson R. Stearly, rector of the Church of the Holy Apostles, Philadelphia, will preach the sermon.

During the past twelve months Trinity Church, Pottsville (the Rev. Howard W. Diller, rector), has reduced the debt on its parish house from $2,240.34 to $1,267.91. On Easter the rector of Trinity Church will be assisted by the Rev. Franklin Jones Clark, one of the secretaries of the Board of Missions. Mr. Clark will address the children at the Sunday school festival.

On June 3rd Bishop Talbot will consecrate Christ Church, Indian Orchard, a mission started three and a half years ago by the Rev. Albert Lavine Whittaker, rector of Grace Church, Honesdale. A very pretty Gothic stucco church has been erected at a cost of about $3,000 in a rural vicinity that was almost without religious privileges.

CALIFORNIA

Wm. F. Nichols, D.D., Bishop.

The Rev. D. O. Kelley Celebrates Fortieth Anniversary of His Ordination

The Rev. Douglas Ottinger Kelley, Senior Canon of Grace Pro-Cathedral, San Francisco, celebrated the fortieth anniversary of his ordination to the diaconate on Sunday, March 17th, at Alameda. The occasion was marked by a service conducted by the Bishop of the diocese, and thirteen clerical friends, besides the members of his family. Mr. Kelly is not in good health, and therefore the rector of Christ Church, Alameda, the Rev. E. W. Couper, celebrated the Holy Communion with him and his family in his residence at 8:30 A. M. There were present at this celebration four persons who had been present at the ordination, forty years ago. In the afternoon Bishop Nichols, with twelve of his own clergy and one visitor, gathered at Mr. Kelley's house, and after suitable introductory devotions, including the Creed and a modified portion of the Ordination Office, an address of congratulation was read by the Rev. W. A. Brewer. The service closed with the singing of the *Gloria in Excelsis* and the *Veni Creator Spiritus* and the Benediction by the Bishop. The Rev. Dr. Bakewell, president of the Standing Committee of the diocese, on behalf of his brethren in the ministry, presented to Mr. Kelley a box containing personal letters of congratulation from more than one hundred of his clerical and lay friends both within the diocese and from beyond its borders.

CENTRAL NEW YORK

Chas. T. Olmsted, D.D., Bishop

Lenten Services at St. Paul's Church, Syracuse—Date of the Annual Convention

Well attended mid-day services are being held during the Lenten season at St. Paul's Church, Syracuse, under the auspices of the Local Assembly of the Brotherhood of St. Andrew. The list of speakers includes the Bishop of the diocese, Canon Sherman of All Saints' Cathedral, Albany, the Rev. Octavius Applegate of Utica, the Rev. C. E. S. Rasay of Little Falls, N. Y., the Rev. A. Peter Tulp of Hackensack, N. J., the Rev. Douglass Matthews of Nutley, N. J., the Rev. R. I. Murray of New York City, and the Rev. R. H. Gesner of Oswego.

The forty-fourth annual convention of the diocese will be held in St. Paul's Church, Syracuse, on Tuesday and Wednesday, May 28th and 29th.

CONNECTICUT

C. B. Brewster, D.D., Bishop

Lenten Noon-day Services at St. Paul's Church, New Haven

At St. Paul's Church, New Haven (the Rev. George L. Paine, rector), the Thursday noon-day Lenten services are being well attended. The preachers for this series have been the Rev. Frederick D. Buckley, the Rev. John N. Lewis, Jr., the Rev. Arthur P. Greenleaf, and the Rev. James Goodwin, D.D.

DELAWARE

Frederick Joseph Kinsman, D.D., Bishop

Work of the Church at Rehoboth Beach, Delaware's Only Seaside Resort

At Rehoboth Beach is located a summer church, built by the late Bishop Coleman at this, Delaware's only seaside resort. There are no means of heating it during the winter, but services have been kept up during this past winter in a hotel dining-room with a Sunday school at which there has been an average attendance of about 50. There is also a guild for girls and a boys' club. The Rev. E. H. J. Andrews is priest in charge and Mr. W. A. Horn is superintendent of the Sunday school. Visiting clergy have also conducted a series of evensong services during Lent.

EASTON

Wm. Forbes Adams, D.D., D.C.L., Bishop.

The Rev. T. J. Lacey of Brooklyn Delivers Lecture in Easton

The Rev. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y., delivered his illustrated lecture on "Greek and Slavic Immigration to the U. S." in the parish hall of Christ Church, Easton, on March 21st. The lecture dwelt especially on the transplanting of the Eastern Orthodox Church to America and the lecturer has had peculiar opportunity of studying the subject through his connection with the Social Service committee of the diocese of Long Island and his extensive travels to the Greek and Bulgarian settlements in this country. The lecture was given under the auspices of the men of Christ Church (the Rev. Henry Davies, Ph.D., rector).

IDAHO

James B. Funsten, D.D., Miss. Bp.

New Churches Built and Planned—Bishop Funsten Visits Extreme End of Diocese—Music at Boise Cathedral

A new church has been completed at Bonner's Ferry, in Bonner county, which is the farthest northern point in Idaho where the Church is represented. A church has been completed at Spirit Lake, in Kootenai county. The work at these two places is under the care of the Rev. Henry G. Taylor, general missionary of Northern Idaho. During the coming summer it is planned to erect church buildings at St. Maries, Kootenai county, and at Sand Point in Bonner county; the church at Couer d'Alene, is also to be rebuilt. Bishop Funsten reports present conditions favorable, and the outlook promising.

Bishop Funsten has just returned from a long trip to the extreme northern part of

the district under his supervision, during which he almost reached the Canadian border. While away he held eighteen services at various points and confirmed several classes.

THE CATHEDRAL CHOIR of St. Michael's, Boise City, will sing Stainer's Crucifixion, at the evening service of Good Friday.

IOWA

T. N. MORRISON, D.D., Bishop

Death of Hon. B. B. Richards—Rev. J. C. Sage Instituted as Rector of St. John's Church, Keokuk

ONE OF THE oldest Churchmen in the diocese, the Hon. B. B. Richards, at the advanced age of very near 89 years, passed to his rest last week in Dubuque, of which city he had been a resident for fifty-eight years, and during the greater part of that time a leader in public and business affairs. Mr. Richards was a man of large intelligence, who has been a teacher of ability, and had been a successful business man. Born in the state of New York, he removed to Iowa in 1854 and engaged in the real estate business. He was a member of the primary convention of the diocese of Iowa, and participated in the election of Bishop Lee. For many years he was a delegate at every diocesan convention, and had been for over forty years a member of the vestry of St. John's Church, Dubuque, and during the latter years honored senior warden. Mr. Richards was a man of extremely sunny temperament and optimistic disposition and was a faithful and devout Christian and communicant of the Church.

BISHOP MORRISON visited St. John's, Keokuk, on Sunday, March 17th (St. Patrick's Day), and in the morning instituted the Rev. John C. Sage as rector of that parish. The *rector-emeritus*, the Rev. R. C. McIlwain, D.D., whom Mr. Sage succeeds, was instituted forty years previously. A large congregation filled the church and heard a remarkably cogent setting-forth by the Bishop of the mutual relations of priest and people. In the afternoon Bishop Morrison confirmed a class at St. John's, and on the following three days visited the missions connected with the parish, and surrounding missions.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

The Fifth United Lenten Service in Louisville—Meeting of the Louisville Clericus—Notes

THE FIFTH of the special Friday afternoon united Lenten services was held in Calvary Church, Louisville, on the afternoon of March 22nd. After Evening Prayer, said by the rector, the Rev. James Gibbon Minnigerode, D.D., an address was delivered by Bishop Fawcett of Quincy, and an offering was made for the Bishop's Fund for Diocesan Missions. Preceding this was held the regular meeting of the Woman's Auxiliary. After the business of the meeting had been transacted, a most interesting paper on Indian Missions, entitled "The Red Man's Claim on the American Church," was read by Miss Alice Hebden. The question having been raised as to the title of this paper some stating that the title should have been "The Protestant Episcopal Church," the Educational Secretary, Miss L. L. Robinson, who had planned the course of study, was asked to speak on the subject, and after explaining that the more comprehensive term was used with the intention of including American Christianity, in a few brief and well chosen words, ably set forth the claims of our communion to American Catholicity.

THE MARCH meeting of the Louisville Clericus was held at Christ Church Cathedral on Monday, March 16th. In accordance with the expressed desire of the Bishop of the diocese, plans were made to hold missions simultaneously in all the parishes and missions of the city from Sexagesima to Quinquagesima Sundays inclusive next year. The matter was fully discussed by the large number present and it is hoped to secure as missioners, among others, some of the members of the Order of the Holy Cross. Arrangements were also made to hold weekly services at the Norton Memorial Infirmary, a hospital under Church auspices, which although under the care of the chaplain, the Rev. J. G. Minnigerode, D.D., will be conducted in turn by the city clergy.

A VERY successful series of "Lantern Services" is being held every Tuesday evening in the parish house of the Church of the Advent. After a brief service of hymns and prayers, with the Creed, all being thrown upon the screen, stereopticon pictures are shown illustrating various scenes from the Life of Our Lord, which are duly explained and expounded by the rector, the Rev. Harry S. Musson. As in the past, these services are largely attended, hundreds of persons, many not members of the Church coming regularly. During Holy Week, it is planned to have several such services culminating on Good Friday evening when views of the Passion and Crucifixion of Our Blessed Lord as portrayed by Tissot are to be given.

THE NOONDAY services for men at the Board of Trade Building have been conducted all of the past week by Bishop Fawcett.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Devotional Service for B. S. A. in Church of the Incarnation, Brooklyn

A PREPARATORY meeting of all the chapters of the Brotherhood of St. Andrew in the diocese of Long Island was held in the Church of the Incarnation, Brooklyn (the Rev. Dr. John G. Bacchus, rector), on Thursday evening, March 21st. It is the custom of the Long Island Brotherhood men to have a corporate celebration of the Holy Communion on Passion Sunday morning and to have a religious meeting for preparation. The programme was as follows: At six o'clock, a quiet hour conducted by the Rev. Andrew C. Wilson, rector of St. Paul's Church; at seven, supper was served in the parish hall; and at eight o'clock a devotional service was conducted by the Rev. Lawson C. Rich of Manhattan. The conference was well attended and much gratification was expressed on account of the high spiritual tone of the addresses.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Work of Social Service Committee—New Instructor at Harvard School—Notes

THE SOCIAL SERVICE COMMITTEE of the diocese is preparing to present at the next convention of the diocese some action based upon the suggestion of Mr. Clinton Rogers Woodruff which was made on his visit here. He stated that the next step for the Church here should be to educate public opinion toward a State Law of Arbitration after the Canadian plan, which requires full publicity to be given to labor disputes; both parties being required to furnish official statements of their position, and the "force of public opinion" depended upon to enforce the decision of the Arbitration Board.

THE HARVARD School at Los Angeles, Cal., has a new military instructor, Captain Alpha T. Easton, 29th U. S. Infantry, who has been detailed by the War Department to this post. Captain Easton succeeds Lieutenant McClure who died in January.

A NEW superintendent of the Hospital of the Good Samaritan has assumed her duties. Mrs. Horatio Walker, Jr., comes from Columbus, Ohio, where she has been superintendent of the Children's Hospital. She was trained in the General Hospital at Toronto, Canada, and was superintendent of the private wards there for several years.

WORK has been begun on the new administration building of the Bishop's School for Girls at La Jolla, Cal.

THE MUCH enlarged and beautified Church the Rev. C. G. Currie, D.D., of Philadelphia, formerly rector of Christ Church, Baltimore.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Special Service for the Churchman's Club at the Diocesan Hall—Two Baltimore Churches Made One Legally—Notes

AT THE INVITATION of the Bishop of the diocese and the trustees of the Cathedral Foundation, a special service for the Churchman's Club of the diocese was held on Sunday afternoon, March 17th, in the undercroft of the diocesan hall on the Cathedral grounds, Baltimore. This undercroft is the new crypt chapel completed last spring and now being used for worship by the Pro-Cathedral congregation. The service was a very beautiful and impressive one. In addition to the Bishop and Canon Thomas Atkinson of the Pro-Cathedral, there were present the Honorary Canon, the Rev. William M. Dame, D.D., president of the Standing Committee, Canon William L. Devries of the Washington Cathedral, the council of the Churchman's Club, the lay council of the Pro-Cathedral, the lay trustees of the Cathedral Foundation, some two-score of the clergy vested, and a large congregation. The sermon was preached by the Rev. C. G. Currie, D.D., of Philadelphia, formerly rector of Christ Church, Baltimore.

ON MARCH 14th, Governor Goldsborough (himself an active Churchman) approved the act of the Maryland Legislature by which Grace Church and St. Peter's Church, Balti-

more, are consolidated into one corporate body under the name of "Grace and St. Peter's Church."

An eight-day mission, conducted by Archdeacon William M. Jefferis, D.D., of Philadelphia, was begun at St. Alban's Church, Glenburnie, Anne Arundel County (the Rev. W. J. Page, rector), on the Fourth Sunday in Lent. Four services will be held on Sunday, and on week-days at 6:30 A. M. and 2:30 and 7:45 P. M.

After being closed for six weeks while extensive improvements, including a new tile floor under the pews, and new hassocks and cushions, were being made, the Church of the Redeemer, Charles Street Avenue, Baltimore County (the Rev. C. A. Hinsel, rector), was re-opened for worship on the Second Sunday in Lent.

Archdeacon Peregrine Wroth, rector of the Church of the Messiah, Baltimore, who suffered a breakdown at the end of a morning service two weeks ago, has recovered and resumed his duties.

An interesting and helpful conference, under the auspices of the Sunday School Institute of the diocese, for teachers, parents, and older scholars, following the lines suggested in the recent lectures of Mrs. W. W. Smith, was held on the afternoon of Monday, March 18th, in the parish house of Memorial Church, Baltimore.

In order to promote better acquaintance among the undergraduate students of the Johns Hopkins University, Baltimore, who are Churchmen, and to arouse greater interest in Church work in the University, Mr. William F. Cochran, one of the most active Churchmen in the diocese, invited these students to be his guests at the Hotel Reunert on the evening of March 19th. There was an encouraging attendance, and helpful addresses were made by the Rev. Richard W. Hogue of the Ascension, the Rev. Charles Fiske of St. Michael's, and Mr. Cochran.

Dr. Andrew H. Whitridge, one of the most prominent and successful of the younger physicians of Baltimore, died on March 19th at the Union Protestant Infirmary, Baltimore, following two serious operations, in his 41st year. Dr. Whitridge was a life-long Churchman and a vestryman of Emmanuel Church, at which the funeral services were held on March 21st, the Rev. Henry E. Cotton officiating.

MASSACHUSETTS

Wm. Lawrence, D.D., LL.D., Bishop

Men's Club Organized at St. John's Church, Newtonville—Bishop Lawrence Returns Home—Notes

A men's club has been organized in St. John's parish, Newtonville, for the purpose of promoting a more general interest among the men in the moral and social uplift of the parish. It was started at the home of Charles F. Avery, and thirty-five men were enrolled. Its officers are Edward P. Hatch, president, John H. Eddy, vice-president, James P. Richardson, secretary and treasurer. Monthly meetings will be held at the homes of the members.

Bishop Lawrence, by the time this is being read, probably will be home from his trip to Egypt and the Nile, which he took with Mrs. Lawrence in February. He was a passenger on the *Adriatic* which left Naples on March 16th. The trip has done the Bishop a great deal of good and he returns greatly rested.

Palm Sunday will be an auspicious occasion at Grace Church, Salem, as it will mark the forty-second anniversary of the rectorship of the Rev. James P. Franks. Mr. Franks is the first in rank among the clergy of the diocese in length of active service in one parish.

On Sunday, April 28th, Trinity Church, Woburn, will celebrate its forty-fifth anniversary, and active preparations are under way to make the occasion a memorable one in the history of the parish.

It is interesting as indicating the growth of interest in missions that the offerings of the diocese for general missions is $12,000 ahead of what it was at this time last year.

At the forthcoming annual diocesan convention, to be held on April 24th, the sermon will be preached by the Rev. Dr. Mann, rector of Trinity Church.

The preacher at St. Paul's noon services on the first two days of the week of March 25th was Bishop Perry of Rhode Island. The following three days Dr. Rousmaniere was the preacher, and on Saturday, the Rev. Philo W. Sprague of Charlestown, gave the address.

A committee of Harvard graduates, former members of the St. Paul's Society, is aiding in the raising of funds for the mission in which the society is interested at Somerville. This particular committee wants to raise $3,000. Its personnel consists of Harcourt Amory, Robt. H. Gardiner, Geo. P. Gardiner, Wilmot T. Cox, W. B. de las Casas, Edward D. Brandegee, William C. Endicott, Walter C. Baylies, and Stoughton Bell.

MICHIGAN

Charles D. Williams, D.D., Bishop

Bishop Anderson Gives Quiet Day in Detroit

Bishop Anderson of Chicago, gave a Quiet Morning for the Woman's Auxiliary in St. John's Church, Detroit, on March 20th. The addresses were preceded by the Holy Communion. Bishop Anderson took for a text as the basis of the three addresses, "Wherefore have ye not fulfilled your task," "Responsibilities," and spoke on the subjects of "Christian Duty," "Christian Privilege," "Christian Service." Several hundred women were present. Bishop Williams and a number of the city clergy and laymen were also in attendance.

MILWAUKEE

W. W. Webb, D.D., Bishop

Special Services in Milwaukee Under Auspices of the Church Club

Noonday Lenten services are held in Milwaukee only during Passion and Holy weeks in the Shubert theater, and began on Monday, when the address was given by the Rev. Holmes Whitmore, rector of St. Paul's Church. Mr. Whitmore conducted the services during the first three days of the week and will be followed by the Rev. Frederick Edwards, rector of St. James' Church, on the last three days, while the Rev. W. Everett Johnson, rector of Christ Church, La Crosse, will be in charge during the whole of Holy Week. These services are under the auspices of the Church Club. The Church Club has lately issued and circulated a *Directory of Episcopal Churches in Milwaukee and of their Activities*, in which a general invitation to strangers or residents in the city to affiliate with any of our churches is given, and then information is supplied concerning each of the city churches and the other work of the Church in the city.

MISSOURI

Daniel S. Tuttle, D.D., LL.D., D.C.L., Bishop
Frederick F. Johnson, D.D., Bp. Coadj.

Conferences for Women at St. George's, St. Louis—Work at Calvary Church, Columbia—Quiet Day for Women

At St. George's, St. Louis (the Rev. B. T. Kemerer, vicar), the Rev. H. Percy Silver, secretary of the Seventh Department, held a series of afternoon meetings for women and evening conferences for men during the week of March 17th. The afternoon subjects included "America and the American Church," "America and Her Part in World Development," "The Church and her Outposts." In the evenings the discussions began with the backwardness of men in Church work, and continued with "Methods of Church Extension," "The Church in Relation to Politics," "to Commerce," "to Education," and "The Business Men and the Church's Mission." The stumbling-block placed by the home-staying weather at the beginning of Lent has been largely overcome for many people through the deep interest roused by this sustained effort. Wider views of unity and responsibility have come from looking at matters through the eyes of the Department Secretary.

Calvary Church, Columbia, at the seat of the Missouri State University, faces the usual problems of the Church in a university town. The Rev. E. F. Bigler came recently from Monterey, Mex., to take the rectorship. The Woman's Auxiliary is forming a mission study class among the young women students, with bright prospects. The rector is taking up with the parish the task of erecting a parish house with special reference to the needs of the student body.

On Tuesday, March 5th, Bishop Thurston conducted the annual Quiet Day for the Woman's Auxiliary of the diocese, in the Cathedral. He spoke on the several clauses of Isaiah 30: 15, "In quietness and in confidence shall be your strength." The spiritual and the practical were blended as naturally as they are in real life, with no dividing line in evidence.

NEWARK

Edwin S. Lines, D.D., Bishop

Success of Every-Member Canvass at St. George's Church, Maplewood, N. J.

There has been a very successful "every member canvas" in the congregation of St. George's Church, Maplewood, N. J., under the leadership of the Rev. Elmer N. Owen, rector. One of the gratifying results has been the subscribing of an additional one thousand dollars towards the expenses and benevolent work of the parish. This will enable St. George's to meet its missionary apportionment in full, and to make an additional ap-

NO WORDS WASTED

A Swift Transformation Briefly Described

About food, the following brief but emphatic letter from a Georgia woman goes straight to the point and is convincing.

"My frequent attacks of indigestion and palpitation of the heart culminated in a sudden and desperate illness, from which I arose enfeebled in mind and body. The doctor advised me to live on cereals, but none of them agreed with me until I tried Grape-Nuts food and Postum.

"The more I used of them the more I felt convinced that they were just what I needed, and in a short time they made a different woman of me. My stomach and heart troubles disappeared as if by magic, and my mind was restored and is as clear as it ever was.

"I gained flesh and strength so rapidly that my friends were astonished. Postum and Grape-Nuts have benefited me so greatly that I am glad to bear this testimony." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

propriation to the cause of domestic and foreign missions. The Church in Maplewood for many years was a self-supporting mission. It is now one of the younger parishes of the diocese of Newark and is supported entirely by voluntary offerings. Besides meeting parochical and diocesan obligations the people have provided a church, a parish house, and a rectory. The Duplex Envelope system is used with great success.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Missionary Banquet and Conference in Pittsburgh —Death of H. L. Mason, Sr.—Notes of Interest

A MISSIONARY SUPPER and conference of the clergy and representative laymen from various parishes was held under the presidency of the Bishop of the diocese, in behalf of the apportionment, on Saturday evening, March 16th, at the Monongahela House, Pittsburgh. Bishop Whitehead introduced the speakers, who were Mr. William Schieffelin of New York, the Rev. Dr. Hills of Bellevue, the Rev. D. L. Ferris of Pittsburgh, Dr. H. C. Westervelt, and Mr. H. D. W. English.

TRINITY CHURCH, Pittsburgh, has met with a serious loss in the death on March 14th of H. Lee Mason, Sr., for 47 years a vestryman and its junior warden. He was also on the Board of Trustees of the St. Margaret Memorial Hospital, a member of the Free Dispensary Board, and a director of the Pittsburgh Humane Society. He is survived by his wife, one son, and one daughter. The funeral services were held in Trinity Church on Saturday afternoon, the Bishop of the diocese officiating, assisted by the Rev. E. G. Pitblado, curate. Interment was in Homewood cemetery.

THE NOON-DAY Lenten services at Trinity Church, Pittsburgh, have been very well attended this season. The speakers so far have been the Bishop of the diocese, the Rev. Martin Aigner of Franklin; the Rev. Z. B. T. Phillips of New York; the Rev. W. F. Faber, D.D., of Detroit; the Rev. Frederick Edwards of Milwaukee; and the Rev. G. A. Carstensen of New York. The Presiding Bishop will make the addresses during the week from March 18th to 23rd. The music is furnished by a choir of men from the different parish choirs, with accompaniment of organ and violin, and the singing of the hymns is hearty and inspiring.

THE MISSIONS STUDY CLASS under the auspices of the Pittsburgh Branch of the Woman's Auxiliary held a meeting at Trinity parish house, on Thursday, March 14th. The "Why and How of Foreign Missions" is the general subject of study for the season, and the papers read this time were on "Liberia and Brazil," by Mrs. Marcellin C. Adams; and on "China and Japan," by Miss Douglas. The president of the study class, Miss Wade, spoke on "Missionary Enterprise and Its Critics." An offering was made for the famine sufferers in China.

THE REV. W. A. CLEAVELAND of Stanardsville, Va., has been spending the month of March in Pittsburgh, making addresses in behalf of work among the mountaineers of Virginia, in the different parishes of the city and the suburban towns.

AT THE March meeting of the Clerical Union, held on Monday, March 18th, at Trinity parish house, the Rev. T. J. Danner read a paper on "The Administration of the Cup to the Laity."

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Large Attendance at Noon-day Services in Cleveland

THE LENTEN noon-day services for five days, March 11th to 15th, were addressed by the Rev. J. Howard Melish of Holy Trinity Church, Brooklyn, who took for his subjects the petitions in the Lord's Prayer as applied to social and industrial conditions. The attendance for five days was 4,170, an average of 834, the largest being 1,016 on Friday. The services are held in the Lyric Theatre. The Rev. James E. Freeman of St. Mark's Church, Minneapolis, spoke last week.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Service Commemorates Consecration of Late Bishop—Chapel of Cathedral is Completed—Notes

AN INTERESTING and unusual service was held Sunday night March 24th, at St. Stephen's Church. As it was the eve of the festival of the Annunciation of the Blessed Virgin Mary, on which sixteen years ago the Rev. Henry Y. Satterlee, D.D., at that time rector of Calvary Church, New York, was

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consecrated to be the first Bishop of Washington, it occurred to the rector of St. Stephen's, the Rev. George F. Dudley, to hold a service in commemoration of that event when the hymns and music used at the consecration service followed as closely as possible, and a sermon preached in memory of the late Bishop and his episcopate—so fruitful of good.

Bethlehem Chapel of the Cathedral of SS. Peter and Paul, at Mount St. Albans, is now being completed, and according to reports submitted at a meeting of the Cathedral Council on March 20th at the residence of Bishop Harding, will be the first section of the new Cathedral, and is to be a memorial to the late Bishop Henry Yates Satterlee.

At the midday Lenten services for business people, under the auspices of the Brotherhood of St. Andrew, at Epiphany Church, the preachers for this week ending March 29th were these clergymen: March 25th, the Rev. G. W. Van Fossen, Trinity parish; March 26th, the Rev. J. Henning Nelms, Ascension parish; March 27th, the Rev. J. W. Austin, Chevy Chase parish; March 28th, the Rev. G. C. Bratenahl, departmental secretary; March 29th, the Rev. C. R. Stetson, St. Mark's parish.

The Men's Social Club of Emmanuel Church has arranged for a special meeting, to be held in the parish hall the evening of March 28th. Mr. Thomas G. Mayberry will deliver a lecture on "The Bible and the Critic."

The Rev. James W. Clark, rector of St. James' Church, has this week suffered the great bereavement of the loss of his wife. The funeral took place on Friday, March 22nd, at 9:30 o'clock.

WESTERN COLORADO

Benjamin Brewster, Miss. Bp.

Becomes Archdeacon of Western Colorado—Talks to Public School on "Sex Hygiene"—Notes

On Sunday, March 17th, in St. Luke's Church, Delta, Colo., the Rev. Jesse Herbert Dennis was formally instituted as Archdeacon of Western Colorado. The service of institution was specially prepared by the Bishop for the occasion. The Rev. Arnoldus Miller of Montrose, read the Litany. Bishop Brewster preached an extremely interesting and inspiring sermon. The Archdeacon has been in the District of Western Colorado nearly five years. He has been for four years examining chaplain to the Bishop, and for the past year and a half president of the Council of Advice. He is also deputy to the General Convention in 1913. In addition to his other duties, the Archdeacon will be available for parochial missions and special services throughout the District.

Dr. Lyman Beecher Sperry, the famous lecturer on Sex Hygiene, was engaged by the School Board of Grand Junction, at the suggestion of the rector of St. Matthew's Church, to give a five days' series of talks on sex problems to the children of the public schools. This is the first school board in the country to have such a series. Friday night, March 15th, Dr. Sperry accepted the rector's invitation to address a Parents' Meeting under license of the Bishop, in the parish house. The meeting was well attended and the lecture listened to with marked attention.

The Bishop has offered a silk banner to the Sunday School making the largest per capita offering for Missions during Lent.

Bishop Brewster was the special preacher at the vesper service at Colorado College, Colorado Springs, on Sunday, February 25th. The Bishop took as his theme "The Life that Now Is," making an appeal for social service.

The date of the Annual Convocation of the District has been set by the Bishop to open on the Fifth Sunday after Easter, May 12th, at St. Mark's Church, Durango.

CANADA

News from the Various Dioceses

Diocese of Ottawa.

The attendance of the city chapters at the March meeting of the Assembly of the Brotherhood of St. Andrew, in Ottawa, was unusually large. The meeting was held in St. Matthew's parish hall, and the rector spoke on the prayer side of the mission recently held in the city parishes.

Diocese of Huron.

The debt on St. Matthew's Church, London, having been entirely paid off in February, the building was consecrated by Bishop

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Williams, March 10th, who afterwards preached.—THE FUNERAL service of the late Rural Dean Elliott, rector of St. Peter's, Tyrconnell, who was killed in an accident, was conducted by the Bishop, and was largely attended by clergy and laity.—THE TWENTY-FIFTH annual meeting of the diocesan branch of the Woman's Auxiliary began March 27th. The corporate Communion was celebrated on the 26th, after which the Bishop preached, and the thank-offering was taken up. The Education committee met before the business session, at Principal Waller's residence, Huron College. A reception was also held for all members of the Woman's Auxiliary by the Bishop and Mrs. Williams. The business session closed with an illustrated lecture on Japan by Mrs. Willoughby Cummings, of Toronto.

Diocese of Caledonia.

IT HAS BEEN decided to begin the building of the new church at Prince Rupert, at once. By leaving out some of the more expensive interior details, the immediate cost has been brought down to $17,000. To finish the church properly $9,000 additional will be required, but this, it is thought, may be provided later.

Diocese of Toronto.

THE PREACHER in St. James' Cathedral, Toronto, March 17th, both morning and evening was the Rev. W. C. Simpson, honorary missioner in the diocese of London. He is warmly recommended by Bishop Ingram, of London.—THE FIRST $100,000 for the building fund of St. Alban's Cathedral, Toronto, has been provided, and it is hoped that work on the building will begin in the early summer. It is felt that the completion of the Cathedral is now assured.—MUCH REGRET is felt in the parish of Christ Church, Bobcageon, at the departure of the rector, the Rev. Louis Barber, who goes to take a charge in the diocese of Ontario.

Diocese of Quebec.

A VERY FINE oak reredos and altar, in memory of the late Archdeacon Roe, has been placed in Bishop's College chapel, Lennoxville. Archdeacon Roe, who died three years ago at the age of 80 years, was one of the first students at Bishop's College, and he served the college faithfully in many ways during his long life. Another memorial recently placed in the college chapel is a handsome brass altar cross and candlesticks, in memory of Eldridge Gray Wood, a boy who died while at school at Lennoxville, more than sixty years ago.

Diocese of Ontario.

THE REV. W. C. SIMPSON, missioner from London, will conduct services in St. George's Cathedral, Kingston, during Holy Week and on Easter Day.—A BRASS altar cross has been presented to St. Andrew's Church, Wellington, by a member of the congregation, as a thank-offering. A solid brass lectern and prayer desk was presented by her husband, Mr. W. P. Niles, in memory of his father.—THE DIOCESAN board of the the Woman's Auxiliary urged all the branches to do their utmost to attend the study classes on missions to be held during Lent.

Diocese of Columbia.

A FINE SITE for a church at Naniamo has been presented to the rector, the Rev. Canon White. It is probable that a fine church will be built in a new part of the city.—THE BUILDING of the new church of St. John, at Victoria, will be begun immediately. The cost, without the spire, will be about $90,000. The foundation is already completed.

Diocese of Rupert's Land.

THE COMING "Mission of Help," was fully discussed at the meeting of the Minnedosa rural deanery, at Birtle. Hospitality for the visiting clergy was provided. An excellent paper was given on "The Church in Honan." The next meeting of the chapter will be held the first week in June.—IT IS HOPED that the new Church of St. Matthew, at Brandon, bay be begun in May. Many of the interior furnishings are already promised. The font is to be given by the Children's Guild, while the Parish Guild will provide for the altar and other furnishings of the chancel.

DON'TS

DON'T DEFAULT in payment of your due bills to the Almighty.

Don't call it a right for yourself if it would be a usurpation in another.

Don't count your misfortunes until you have enumerated your blessings.

Don't cut the value of your life in two by employing usefully only one-half of your time.

Don't pray for a bejeweled crown in heaven unless you are willing to lead souls to Christ on earth, for which the brilliants stand.

Don't put dishonest profits in the grip you pack for heaven.

Don't borrow your neighbor's knife to pare an apple, and then eat all of it yourself.

Don't consider it your inalienable right to "butt in" under any and all circumstances.

Don't imagine that all others would rather hear you talk than do a part of it themselves.

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Don't mortgage your heavenly mansion to buy a little patch in hell.—*Religious Telescope.*

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